



METROPOLITAN COMMUNITY CHURCH of NEW YORK

BOX 1757 • GENERAL POST OFFICE • NEW YORK, N.Y. 10001

Rev. Roy Birchard, pastor

Services: 300 Ninth
Avenue at 28th Street

April 23, 1974

Church Phone: (212) 674-4850
Pastor's Residence: (212) 369-8513

Mr. Philip Evans
Apt. 11F
205 Third Avenue
New York, N.Y. 10003

Dear Philip,

I want to acknowledge your letter of April 15 in which you submitted to us your resignation as clerk and as a board member of this church.

Although I have regretfully come to conclude that I must accept it, I do so with regret and a lack of comprehension as to why, in the past six months, we have apparently been unable effectively to relate in our work.

If this action on your part simply reflects increased interest and participation in other groups, then perhaps I can understand it. But if you have come to feel a lack of sympathy between yourself and others in this congregation, then I think that is something unfortunate and that we should still see if we cannot get at the heart of this difficulty.

Philip, I hold some happy memories of other days... of the cocktail party you held for Troy... of you walking Brooke in the Christopher Street Parade... of the "Godspell" Sunday at St. Clements... of your smile and warmth of personality.

Please know that I have prayed for you and continue to do so. I hope we may soon find new ways in which together we may effectively serve our Lord and Saviour Jesus Christ. I covet that opportunity.

In His Name,

Roy Birchard

Dear Exhorter:

Sacramento M.C.C. is very fortunate in having a number of people who have made a serious commitment to the professional ministry. For this reason we are instituting a number of programs designed to prepare each individual for presentation as a candidate for licensing to the Fellowship licensing and credentialing committee within three years of their recognition as an exhorter in Sacramento M.C.C.

As you realize, this is an important step, and is your chance to demonstrate your abilities and capabilities as ministers of Christ. Every exhorter therefore, is to conduct themselves in a manner identical with what would be expected from any minister in the Fellowship, up to and including Troy Perry. As I am sure you would agree, only those individuals who are entirely serious and determined about their call to the ministry, and are equally determined to establish and build the Metropolitan Community Church in Sacramento should be recognized as members of this ministry. For this reason the following programs have been instituted.

- 1) All exhorters must meet with the pastor for $\frac{1}{2}$ hour every week for an evaluation of their ministry.
- 2) Attendance at every worship service is mandatory unless other arrangements are made with the pastor (or the acting pastor only if the pastor is out of town).
- 3) All exhorters must attend the weekly exhorter class unless excused by the pastor. No exceptions.
- 4) All exhorters must make a pledge to the financial support of the church and keep it. There are no exceptions to this. No person in a leadership position can fail to show financial support of their church.
- 5) All exhorters who are accepted by the Board of Directors must enroll in an approved course of bible study and basic education requirements, comparable to those now being offered in Samaritan Bible School, within three months of their approval. Each exhorter will be required to seek out the school or school's tailored to meet their own financial and time requirements.
- 6) All exhorters will be required to perform a regular service to maintain the sanctuary and the rest of the church body.
- 7) These requirements are mandatory. Failure to meet any of the outlined obligations, without the pastors expressed approval, will be considered a defacto resignation after the third time.

A copy of this letter is being sent to the licensing and ministerial committee of the Universal Fellowship of Metropolitan Community Churches.

Yours in Christ

Nicholas T. Erickson
Rev. Freda Smith

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Niche T. Eubank

Rev. Freda Smith



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Box 892
Jamaica, New York 11431
February 25, 1975

Rev. Roy Bichard
MCC of New York
Box 1757 GPO
New York, N.Y. 10001

Dear Roy,

After due consideration and prayer, I respectfully petition the Board of Directors for appointment to the Order of Exalters for MCC NY.

Since coming to MCC in December, I have become increasingly aware that this is the place where God would have me continue my ministry. I am a licensed minister in the Southern Baptist Denomination and I am at present corresponding with MCC of Greater St Louis in regards to a position on their staff.

I am also applying to you for this position in preparation for licensing for the ministry of the Universal Fellowship of Metropolitan Community Churches.

While asking for your prayerful and prompt attention in this matter, I covet your prayers for God's continued leadership and guidance in my life of service to God and the Gay Community.

Respectfully Yours In Christ,

Beechmont

MINISTERIAL STAFF MEETING _ MAY 20, 1975

PRESENT: Rev. Roy Birchard, Rev. Ann Montague, Teddy Doohan, Dee Jackson, Judy Miller, Jim Beers, and Bill Smith

Rev. Jay Neely, Marge Ragona and Jerry Cunningham were absent.

The meeting was opened with a prayer by Teddy Doohan, and the meeting was chaired by our pastor, Rev. Roy Birchard, Jim Beers was asked to be secretary for the staff in order to provide members of the board of directors adequate minutes of our meetings.

Roy Birchard read several recommendations made by the board concerning the staff. It was agreed by the staff that Jerry Cunningham be in charge of taking care of the altar (setting it up and taking it down) on Sunday evenings. Also, the exhorter assigned to the altar that Sunday assist Jerry in this chore. It is also requested that this exhorter be at the church no later than 6:30PM.

It was suggested that an Ad Hoc committee be formed concerning the Christopher Street parade. We would like new people in the church get involved in this committee. Judy Miller agreed to be chairperson of this committee. She will act as the liaison between various people in the church (like Tony Gonzalez & public relations) and the members of the Christopher St. Parade committee. The first meeting of the ad hoc committee will be held Tuesday, May 27th at 6:30

At the present time, there is no chairperson for the Evangelism Committee? Bill Smith was asked and is considering taking this position. The plans of the Evangelism Committee for the Christopher St. parade day were discussed. We will have a booth in the park selling our publications and other MCC items, and perhaps some non-alcoholic refreshment. Brandy Glick, Teddy Doohan, Lee & Tonto will man this booth.

The possibility of having Holy Unions performed in Church during the Sunday Worship Service before the Communion was discussed. It was suggested that a sermon relating to the true relevancy of this important rite of the Church be given on a Sunday in the near future. Jim Beers was asked to prepare and deliver this sermon.

ALTAR ASSIGNMENTS: SUNDAYS May25 (Gilbert Lincoln, Roy, Ann, & Jay) June1 (Ann, Jim & Teddy) June8 (Michael England) - He has the option and right to choose whomever he wants. June15 Jay Neely will preach June22 Roy Birchard will preach THURSDAY EVENINGS: May22 (Jim Beers) May29 (Teddy Doohan) June5 (Dee Jackson) June12 (Jerry Cunningham)

It was discussed and re-confirmed that if a licensed minister is on the altar - THAT Minister and not the Exhorter does the EUCHARIST.

If Exhorter conducts the service, that exhorter is responsible for selecting the hymns (etc), and if a licensed minister is present in the Church - that exhorter must ask that licensed minister to do the Eucharist, and accept nothing but a valid excuse.

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SERVICES on June 29th (Christopher St. Parade)

Morning: brief service consisting of hymns and prayers

All MCC's are invited. Also Rev. Bob Carter and Dignity and the Gay Synagogue

Evening: We will feature new tenantry. We will invite the Rev. Ed Egan, and we will limit the number of people

in the sanctuary to eight ministers. It will be an MCC service

At the next meeting of the staff, June 7th, we will decide what hymns we will use. It was stated that Lloyd should be present at this all day meeting.

Other items were discussed concerning this day including housing for out of town guest, the MCC banners and the placing of them at the evening service, a super big coffee hour with lots of non-alcoholic liquid refreshment

We discussed the progress of the Children's Sunday School and the Adult Bible Class. It is felt that both groups will grow and flourish in our new home.

We discussed the importance of the hour per week spent with our pastor, and it was suggested that we have an assignment or some sermon to go over with the pastor at that time.

It was stated that Rev. Gilbert Lincoln be invited to our all day staff meeting which will be held at 10:30 in CCL, Holy Apostles Hall on June 7th.

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MINISTERIAL STAFF MEETING JUNE 7, 1975

PRESENT: Revs Birchard, England, Montague, and Neely
Exhorters Beers, Cunningham, Doohan, Jackson and Miller
Also present: Bill Smith & Lloyd Moore

Meeting was opened with a prayer by the Rev. Roy Birchard. We discussed the proposals presented to the staff by the Board of Directors concerning rules and regulations involving the Exhorter and the Exhorter candidate. It was stated that these proposals if passed could lead to problems. It was suggested that as many exhorters as possible attend the Board of Directors meeting on June 10th at Metropolitan Duane at 7PM

Concerning Exhorters, it was discussed and agreed upon that exhorters should not resign when new pastor assumes pulpit. Both the exhorter and the pastor should give each other a 90 day testing period.

It was arranged that on Monday evening, June 9th, Rev. England will visit with the Men's Rap Group at 7:30 at 216 Seventh Ave., and then visit the Women's Rap Group & Lesbian Mother's group at 9:00 at 313 West 29th St.

Teddy Doohan was asked to prepare list for the Communion Assistants.

It was suggested that if you have some item to be entered in the Sunday bulletin you should contact Lloyd Moore no later than Wednesday evening. He prepares bulletin on Thursday.

Jerry Cunningham and Dee Jackson outlined their Black Liturgy itinerary: June 22nd (Hartford MCC), July 13th (Worcester MCC Study Group), and July 20th (Bklyn, NY MCC Study Group)

SUNDAY SERVICES:

June 15: Rev. Roy Birchard preaching. Rev. Jay Neely giving meditation for Father's Day. Dee Jackson will join them on altar.

June 22: Jim Beers will preach on Holy Unions. Roy, Jim and Ann will be on the altar.

June 29: There will be seven licensed and ordained MCC ministers in the sanctuary along with the Rev. Ed Egan.

July 6th: Roy Birchard will preach

July 13th: Rev Jay decon will candidate for the pulpit.

MID-WEEK PRAYER MEETINGS:

June 11: Jerry Cunningham

July 9: Jim Beers

June 18: Judy Miller

July 16: Jerry Cunningham

June 25: Teddy Doohan

July 23: Dee Jackson

July 2: Bill Smith

There was discussion on several personalities and controversial issues including: Rev. Gilbert Lincoln, Muriel Derr (their letters), and the use of collars and who should wear them.

We discussed with the Rev. Michael England: his experience, aims and goals.

We decided on the format for Sunday's service (June 8th), and it was decided that we run through the service with Rev. Michael England after the meeting this afternoon.

On June 29th, CSLD, Baltimore and Philadelphia MCC's will be at the parade. We will dedicate our new place (rented place) in some way that evening. Rev. Roy Birchard will preach a brief sermon.

Concerning the Sunday School, we discussed the need to assign a teacher or teachers. We discussed a few members of the congregation.

Present: Rev. Richard, England, Montague, and Neely
 Absent: Rev. Jackson, Jackson, and Miller
 Also present: Bill Miller & Lloyd Moore

Meeting was opened with a prayer by the Rev. Roy Richardson.
 We discussed the proposals presented to the staff by the Board of Directors concerning rules and regulations involving the
 Richardson and the Richardson candidate.
 It was stated that these proposals if passed could lead to
 problems. It was suggested that as many experts as possible
 attend the Board of Directors meeting on June 10th at Metropolitan
 Church at 7pm.

Concerning Richardson, it was discussed and agreed upon
 that Richardson should not resign when new pastor assumes office.
 Both the effort and the pastor should give each other a 90
 day testing period.

It was arranged that on Monday evening, June 11th, Rev.
 England will visit with the Men's group at 7:30 at 112 Seventh
 Ave., and then visit the women's group at 7:30 at 112 Seventh
 Ave. at 8:00 at 112 West 23rd St.

Today Moore was asked to prepare list for the Commission
 Assistant.

It was suggested that if you have some item to be entered
 in the Sunday bulletin you should contact Lloyd Moore no later
 than Wednesday evening. He prepared bulletin on Thursday.
 Jerry Cunningham and Don Jackson outlined their Black
 Ministry Ministry, June 22nd (Harvard Ave.), July 1st (Washington
 Ave. Study Group), and July 20th (Harvard Ave. Study Group).

SUNDAY SERVICES
 June 1st: Rev. Roy Richardson presiding, Rev. Jay Neely assisting
 meditation for Father's Day. Don Jackson will join them on altar.
 June 2nd: Jim Neely will preside on Holy Union, Roy, Jim and Ann
 will be on the altar.
 June 3rd: There will be seven licensed and ordained WCC ministers
 in the sanctuary along with the Rev. Ed Ryan.
 July 1st: Rev. Roy Richardson will preside
 July 1st: Rev. Jay Neely will be candidate for the pulpit.

MID-WINTER MEETING
 June 11: Jerry Cunningham
 June 18: Jerry Miller
 June 25: Teddy Jackson
 July 2: Bill Miller

There was discussion on several personalization and con-
 troversial issues including: Rev. Clifford Lincoln, Daniel Darr
 (their fathers), and the use of collars and who should wear them.
 We discussed with the Rev. Michael England his experience
 since and again.

We decided on the format for Sunday's service (June 2nd)
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 a brief sermon.

Concerning the Sunday School, we discussed the need to
 assign a teacher or teachers. He discussed a few members of the
 congregation.

Individual Staff Members Participation:

Teddy Doohan: Discussed progress in arranging booth at Central Park on Christopher Street Liberation Day.

Bill Smith: Evangelism and CSLD parade- preparing cards, slogans and buttons. Also, Bill stated that we will have a good representation from this congregation at the General Conference in Dallas. Jerry Cunningham and Dee Jackson discussed the Black Liturgy, and their visits to several MCC churches and study groups. It was suggested that Dee and Jerry notify Lloyd so that he can announce in the bulletin why both of these exhorters are not at our Sunday service.

There will be two workshops involving the Black Caucus at the General Conference.

Judy Miller discussed her Ad Hoc committee. Discussed a few problems such as providing water at the parade, buttons. We could buy buttons proclaiming ourselves "I'm A Gay Christian". They are \$70 for 1,000.

Jim Beers discussed the Men's Rap Group and the Adult Bible Study.

Individual Staff Members Participation:

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Bill Smith, Evangelist and Bible teacher- preparing cards, slogans and buttons. Also, Bill stated that we will have a good representation from this congregation at the General Conference in Dallas.
Jerry Cunningham and Les Jackson discussed the Black Library, and their visit to several MCC churches and study groups. It was suggested that Les and Jerry notify Lloyd so that he can announce in the bulletin why both of these activities are not at our Sunday service.

There will be two workshops involving the Black Caucus at the General Conference.

Study after discussed her AB Hoc committee. Discussed a few problems such as providing water at the picnic, buttons, etc. could pay buttons providing ourselves "I'm A Gay Christian". They are \$20 for 1,000.
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July 7, 1975

TO: Sr. Constance Peck, clerk
Board of Directors, Metropolitan Community Church of New York

FROM: Roy Birchard

RE: Mr. Philip Evans

I would like to nominate Mr. Philip Evans, a charter member of this congregation, as an exhorter.

Mr. Evans served as a member of our first board of directors and for more than two years thereafter. He wrote for The Gay Christian during the early days of that publication, hosted meetings and social events in his apartment, and worked in the full variety of tasks which our fledgling congregation took on during its earliest days.

Because of disagreements with myself and other board members, Mr. Evans resigned as clerk and member of the board of directors slightly more than a year ago. He informs me, however, that after meditation and prayer he feels led of the Lord to pursue ministry within the Universal Fellowship, and to that end will be enrolling in classes at the New York Theological Seminary this fall. I think that with the counsel and support of a pastor he respected that Philip could develop his gifts of warmth, articulateness, charm and obvious Christian devotion. The fact that he has persisted with us despite serious differences and following investigation of other routes than MCC would indicate to me the seriousness of his purpose.

I hope that you and the next pastor would give him encouragement and support as he seeks to find a means of serving God that will employ his natural gifts and involve him in experiences that may help him to grow in grace.

Sincerely yours,

July 7, 1973

St. Ann's Episcopal Church, New York
Board of Directors, Metropolitan Community Church of New York

Key Richards

Mr. Philip Evans

TO:

FROM:

RE:

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METROPOLITAN COMMUNITY CHURCH of NEW YORK

BOX 1757 • GENERAL POST OFFICE • NEW YORK, N.Y. 10001

Rev. Roy Birchard

Rev. Ann Montague

February 11, 1975

Telephone: (212) 369-8513

Services: 300 Ninth
Avenue at 28th Street

MEMO TO: Board of Directors, MCC New York

FROM: Roy Birchard

RE: WHAT DO I DO WITH MY DAY?

For the preparation of this report I have gone to my appointments calendar, beginning September 1, 1974, and have tried to present specimen days. In the daily breakdowns below I have begun by listing scheduled time usage by specific hours; latterly I have made a paragraph clump of events actually performed on the specified day of the week. A minister's workday does not tally with the regular time clock--the busiest hours are after 4 p.m. when others return home. A minister's duties may include picking up the mail each day, counselling with someone at the intermission of a Broadway play or at a rest stop on the interstate outside Atlanta, it may include writing letters, memos and flyers. While, like the traditional housewife's, the work may never be done, on the other hand the clergy have one of the longest average lifespans of any occupation. One of the great benefits of working full-time for MCC has been that whereas last winter I was sick with eight colds, this year I have (so far) had but one. So go the hours...

MONDAY: 9-11:30 a.m. Untangle Sunday; prepare Cokesbury record book for the previous day's service; write letters and make phone calls as per needs indicated at previous day's service.

11:30 a.m. Lunch at 475 Riverside Drive, bank, Xeroxing if necessary.

1 p.m. Pick up mail at General Post Office.

1:30-4 p.m. Work out at Sheridan Square Gym.

Specimen Monday activities: Move bed to Ethel Morgan's; annual eye exam; counselling; annual physical; meet with Ernie Paller about Central New Jersey study group; go to Rikers Island with Jay Neely; pick up Carol Cureton at LaGuardia.

TUESDAY: 9-11:30 Memos, letters, and phone calls.

11:30-12:30 Lunch at home.

1:30 p.m. Call UFMCC office in Los Angeles.

Specimen Tuesday activities: BOARD OF DIRECTORS MEETINGS; holy union counselling; attend Hispana service; meet with pastor Egan at Metropolitan-Duane; meet with Ray Johnson to discuss Metro-Duane space utilization; all-day in National Council-National Task Force on Gay People in the Church dialogue.

-more-

WEDNESDAY: 8 a.m.--Weekly interview with Teddy Doohan.
9-11:30 a.m.--Prepare order of service & announcements; other letters, memos and phone calls.
11:30-1 p.m.--Lunch at 475 Riverside (deliver mail for Gay Christian to Howard Wells), bank, Xeroxing. (OR Lunch with Jerry Cunningham.)
1:30 p.m. Pick up mail at General Post Office.
5:30 p.m. Weekly interview with Ann Montague.
6:30 p.m. Dinner.
8-10 p.m. Wednesday evening prayer meeting.

Specimen Wednesday activities: Intro 554 meeting; NTF/GPIC warmup for National Council Governing Board meeting; dinner with Warren Smith; holy union counselling; meet with Claire Randall, Gen'l Sec., NCC over Governing Board strategy; visit MCC Hartford and its pastor; all-day Christmas dinner; dinner with Jose Mojica and Ricardo Zurita.

THURSDAY: 9-11:30 a.m.--Memos, letters, and phone calls.
11:30-1 p.m.--Lunch, bank, Xeroxing, post office.
1-3 p.m.--Work out at Sheridan Square Gym.
5:15 p.m.--Weekly interview with Jim Beers.
6:30-- Weekly interview with Judy Miller.

Specimen Thursday activities: MCC New York stuffing party; membership class; NCC Governing Board; Publications Committee; take Troy Perry to National Gay Task Force; Thanksgiving dinner at church; dinner with Howard Warren and Chet Snow; lunch with Bob Herrick; Bill Wynkoop and Roy Strickland's 25th anniversary party; go see father in Vermont; ad hoc district conference committee meetings; move newsletter from printer's to Eric's; encounter at General Theological Seminary.

FRIDAY: 9-11:30 a.m.--Memos, letters, phone calls and THINK ABOUT SERMON.
11:30--Lunch at home.
1 p.m.--Weekly interview with Charlene Taylor.
8 p.m.--Evangelism/Visitation Committee.

Specimen Friday activities: Tony Gonzalez' baptism at McBurney Y; membership class; MCC Washington, D.C. pastoral review committee meetings.

SATURDAY: Sleep late. Do laundry.

Specimen Saturday activities: quarterly visits to dentist; attend dinner at Church of the Holy Apostles; attend MCC buffets, love feasts, etc. at CHA; reception for John Preston, new Advocate editor; CHA clean-up day; dinner with Leslie Smith and Mike Fisher; holy union; Board of Home Missions of Northeast District meets all-day in New York; MCC Hispana Christmas party; all-day board meeting; all-day staff meetings; NYSCGO in New York.

SUNDAY: 9-2 p.m.--Sermon preparation and writing.
3-4 p.m.--Main Sunday meal.
4-11 p.m.--On duty, Church of the Holy Apostles.
(5-6:15 p.m.--Membership class.)

-more-

MONTHLY ACTIVITIES: All-day staff meetings;
haircut;
clean apartment (5 hrs. altogether);
prepare UFMCC reports for congregation and minister.

I also try to READ whenever I can.

TRAVEL: Primarily because of my responsibilities this year as a UFMCC elder, I have traveled more heavily than in the past. (Travelling is general thought to be broadening, and for ministers especially since it delivers them from the neuroses of the home fires and exposes them to new ideas, as for instance Ann Montague, MCC Washington's holy union program, Boston's method of giving communion, etc.)

September 15, 1974: Providence, Rhode Island: Preach Spiritual Renewal.

October 4-6: Washington, D.C.: MCC D.C. board of directors retreat.

October 10-14: National Council of Churches Governing Board meeting in New York.

(Above listed because it effectively took me out of the life of the local church for a period of several days.)

October 12: Northeast District Conference, Philadelphia.

October 20-21: Retreat organized by the Rev. Robert Wood of the United Church of Christ on Religion and the Homosexual at Camp Aldersgate, Swartswood, N.J.

October 22-24: UFMCC board of elders meeting, Sacramento, California.

October 27: Preach MCC Los Angeles.

October 28: Meet with the Rev. Carol Cureton on NTF/GPIC, St. Louis, Missouri.

October 29: Meet with core group MCC Nashville, Tennessee.

December 18: Meet with pastor and some group members, MCC Hartford, Conn.

December 26: Visit family in Vermont.

December 29-January 1: Visit family, also MCC Washington, D.C. and MCC Baltimore, Md.

January 10-11, 1975: Meet with board and staff to establish Ministerial Staff Review Committee, MCC Washington, D.C.

January 17-18: Ditto.

January 21-25: UFMCC board of elders and Eastern Ministers Conference, Tampa, Florida; lead workshop on "MCC and the Established Churches."

January 26: Preach MCC Atlanta, Georgia.

PERSONS ENTERTAINED: In New York we see each year many impressive persons here on legitimate business.

October 9-14: The Rev. William R. Johnson, executive director, Council on Religion and the Homosexual, San Francisco, Cal.; the Rev. James Sandwire, UFMCC treasurer.

November 13-17: The Rev. Troy D. Perry, moderator, UFMCC.

December 14: Board of Home Missions, Northeast District, UFMCC.

December 20: The Rev. Robert Sirico, itinerant evangelist, UFMCC.

January 26-29: The Rev. Freda Smith, elder, UFMCC, pastor, MCC Sacramento, Cal.

February 3-4: The Rev. Carol Cureton, pastor MCC St. Louis, Mo., district coordinator, Mid-Central District, UFMCC; member, National Task Force on Gay People in the Church.

PLUS: UFMCC phoning to and from places like Toronto, Canada, Nashville, all around the Northeast District.

JANUARY 1975 ACTIVITIES: (Drawn in part from UFMCC Ministers Reporting form).

MCC Services attended: 7.

(MCC Services participated: 5)

Sermons given: 4.

Classes-discussion groups held: 12.

Outside meetings on behalf of MCC: 1.

Counselling sessions: 2.

Jail visitation: 1.

Letters written: 21.

Articles written for MCC New York: 1.

Articles written for The Gay Christian: 1.

Telephone calls initiated by pastor: 87. (None January 21-27).

" " " February 1-10: 32.

Average number of phone calls received by Doro 311 Telephone Answering Machine:
10-20 per day.

Respectfully submitted,

Roy Barkland

cc: Ministerial Staff, MCC New York.

THE UNIVERSITY OF CHICAGO PRESS

THE UNIVERSITY OF CHICAGO PRESS
1215 EAST 58TH STREET
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CHICAGO, ILL. 60637
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Top Building

THE UNIVERSITY OF CHICAGO PRESS

UNION THEOLOGICAL SEMINARY, NEW YORK, N.Y.

NAME

ADDRESS

Thomas Earl PIERCE

347 E. Cedar Street, New Holland, Penna. 17557

PLACE AND DATE OF BIRTH

Lancaster, Pennsylvania January 24, 1952

ADMITTED Sept. 1974

JUNIOR CLASS X

SCHOLARSHIPS, FELLOWSHIPS, AND PRIZES

NAME OF PARENT OR NEAR FRIEND Earl Pierce, Jr.

MIDDLE CLASS

GRADUATED

ADDRESS 347 E. Cedar St., New Holland, Pennsylvania

SENIOR CLASS

DEGREE

PREVIOUS ACADEMIC AND PROFESSIONAL TRAINING

CAND. FOR M.A. IN E.T.S.

SUBJECT OF SPECIAL INTEREST

Elizabethtown College, 1969-73, B.A.

GRADUATE IN THEOLOGY

TITLE OF THESIS

FELLOW

CAND. FOR UNIV. DEGREE

UNCLASSIFIED

FROM AFFILIATED INSTITUTION

ENROLLED AS CANDIDATE FOR THE DEGREE OF

M.Div.

COURSE	PTS	GRADE	COURSE	PTS	GRADE	COURSE	PTS	GRADE
1974-75			Second Semester					
First Semester			Inter-Seminary Theological Education for Ministry (ISTEM):					
OT 105-Hist, lit & religion of early Israel: Genesis-Kings	3	Cr	Theology: Church & the city	4	Cr			
NT 221-Infancy narratives of Matthew and Luke	3	Cr	Field Education	3	Cr			
PT 133-Urban parishes project	3	Cr	Psychiatry & Religion: Church & aging	3	Cr			
ST 103-Intro to Christian theology	3	Cr	CH 108-Medieval & Reformation Christianity	3	Cr			
Sp 205-Voice building	2	Cr						
Intercession								
NTJ111-Elements of NT Greek	4	Cr						
PTJDPS-Urban parishes project	1	Cr						
Second Semester								
OT 106-Hist, lit & religion of OT	3	Cr						
NT352A-Epistle to the Romans	3	Cr						
ST 104-Intro to Christian theology	3	Cr						
PT 134-Urban parishes project	3	Cr						
1975-76								
First Semester								
Inter-Seminary Theological Education for Ministry (ISTEM):								
Theology: Kingdom of God & the city	4	Cr						
Field education	3	Cr						
Church & aging	3	Cr						
CH 107-Hist of early Christianity to Augustine	3	Cr						

NAME

PIERCE, Thomas Earl

ENTRANCE CREDITS

16 points -- Boston University School of Theology

OCT 4 1976

CERTIFIED AS A CORRECT COPY OF THE RECORD OF THE STUDENT NAMED ABOVE
DATE *James M. Hays*

UNION THEOLOGICAL SEMINARY
Broadway at 120th Street
New York, New York 10027

Scales of Grading

Before 1929 (i.e. through 1928-29)

A	90-100
B	85-90
C	80-85
D	70-80
E	60-70
F	failure

1929-30 through 1933-34

A	90-100
B	80-90
C	70-80
D	60-70
F	failure

1934-35 through 1938-39;
1946-47 through 1952-53

A	outstanding excellence
B	good
C	passing, but less than satisfactory
D	failure with the possibility of make-up or re-examination
F	failure

1939-40 through 1945-46

Group I	honors
Group II	pass
Group III	low pass
F	failure

1953-54 through 1962-63

A and A-	brilliant or outstanding
B+	superior
B	good
B-	satisfactory
C+	fair
C and C-	passing
D	failure, with the possibility of make-up or re-examination
F	failure
H	attendance only
P	passed, no letter grade assigned

1963-

A	excellent
A-	superior
B+	very good
B	good
B-	satisfactory
C+	fair
C	passing
D	failure, with the possibility of make-up or re-examination
F	failure
H	attendance credit
P	passed, no letter grade assigned
INC-F	failure, work not completed

1971-

Cr	credit received
----	-----------------

Code of Transcript

B	Bible	RE	Religious Education
OT	Old Testament	CC	Church and Community
NT	New Testament	M	Missions
CH	Church History	WC	World Christianity
CI	Christian Institutions	PsR	Psychiatry and Religion
HR	History of Religions	TUT	Tutorial
PR	Philosophy of Religion	DPS	Directed Private Study
ST	Systematic Theology	SM	Sacred Music
CE	Christian Ethics	HM	Historal Musicology
PT	Practical Theology	CS	Choral Studies
FW	Field Work	P	Performance
S	Speech	TH	Theory

PIERCE

THOMAS

EARL

ELIZABETHTOWN COLLEGE

Elizabethtown, Penna.

Last Name

First

Middle

M
Sex347 East Cedar Street
New Holland, Pa.

Lancaster, Pa.

Jan. 24, 1952

Sept. 23, 1969

Religion
Philosophy

Home Address

Place of Birth

Birthdate

Entrance Date

Major

June 3, 1973

Bachelor of

Magna Cum Laude

8/342

Graduated

Degree Arts

Honors

Qual. Pt. Ratio 3.82

Rank in Class

20609 PIERCE THOMAS E FEB 1970

CAT.	NO.	DESCRIPTION	SEC.	CR.	GR.	QUAL. POINTS
FR	201	INTER FREN	2A	30	A	120
ES	101	EAR SCI	3A	40	B	120
HI	105	TOP W CIV	4N	30	B	90
REL	105	CON ETH IS	4A	30	A	120
EN	100	EXPOS WRIT	7A	30	P	0
TOTALS						
CARRIED		130	130	450	346	
PASSED		130	130	450	346	
QUAL. PTS.		130	130	450	346	
AVERAGE		130	130	450	346	

20609 PIERCE THOMAS E JAN 1972

CAT. NO.		DESCRIPTION	SEC.	CR.	GR.	QUAL. POINTS		
MU 315		HI APR MUS	2A	3 0	P			
PE 235		MEN TENNIS	4N	1 0	A	4 0		
PS 105		INTRO GOVT	7N	3 0	A	12 0		
REL231		PROPH LIT	4A	3 0	A	12 0		
REL375		SEMIN RELG	7A	3 0	A	12 0		
PH 481		SARTRE		3 0	A	12 0		
CARRIED			PASSED		QUAL. PTS.	AVERAGE	NQP. CRS.	TOTALS
13 0		13 0		52 0	4 00	3 0	16 0	
65 0		65 0		244 0	3 75	16 0	81 0	

20609 PIERCE THOMAS E MAY 1970

CAT. NO.		DESCRIPTION	SEC.	CR.	GR.	QUAL. POINTS
EN	105	INT TO LIT	6A	30	B	90
PSY	105	GEN PSYCH	8A	30	A	120
FR	202	INTER FREN	2A	30	A	120
ES	102	EARTH SCI	3A	40	P	0
REL	205	HI LIT ISR	2N	30	A	120
PE	135	MEN SWIM	4N	10	B	30
CARRIED		PASSED	QUAL. PTS.	AVERAGE	NQP. CRS.	TOTALS
13	0	13	0	48	0	17
26	0	26	0	93	0	33

ACCEPTED FROM INSTITUTE FOR AMERICAN UNIV.
1972

FR 313 Grammar, Phonetics & Stylistics
3 - -
FR 331 French Theater 3 - -
GOVT 311 Comp Eur Pol Inst 3 - -
HIST 321 Hi Contemp France 3 - -
PHIL 311 Mod Eur Philos 3 - -

ELIZABETHTOWN COLLEGE

20609 PIERCE THOMAS E JAN 1971

CAT. NO.	DESCRIPTION	SEC.	CR.	GR.	QUAL. POINTS	
HI 490	AFRAMER US	8A	3 0	A	12 0	
FR 301	AD CON COM	5A	3 0	B	0 0	
PE 155	TENIS BOWL	1N	1 0	B	3 0	
REL115	WORLD REL	2N	3 0	A	12 0	
PH 205	INTRO PHIL	1A	3 0	A	12 0	
SO 105	INT TO SOC	7A	3 0	P	0 0	
CARRIED		PASSED	QUAL. PTS.	AVERAGE	NOP. CRS.	TOTALS
13 0	13 0	48 0	3 169	3 0	16 0	
39 0	39 0	141 0	3 162	10 0	49 0	

20609 PIERCE THOMAS E JAN 1973

CAT. NO.	DESCRIPTION	SEC.	CR.	GR.	QUAL. POINTS
ML 374	FR AM CULT	3A	10	H	
GE 101	ELEM GERM	6A	30	A	120
PE 250	CO VBALL M	4A	10	P	
REL355	ADV ETH IS	2N	30	A	120
PH 207	ANC MED PH	7N	30	A	120
PH 485	CAMUS		30	A	120
SO 205	SOC PROB	8A	30	P	
CARRIED	PASSED	QUAL. PTS.	AVERAGE	NQP. CRS.	TOTALS
120	120	480	400	50	170
770	770	2920	3179	360	1130

20609 PIERCE THOMAS E MAY 1971

CAT. NO.		DESCRIPTION	SEC.	CR.	GR.	QUAL. POINTS	
EN 205		MAJ EN WRI	2N	30	P		
FR 302		AD CON COM	5A	30	A	120	
PE 165		CO GLF BAD	7N	10	B	30	
REL125		CON REL IS	2A	30	A	120	
REL374		SEN SEMIN	7A	30	A	120	
PH 302		LOGIC	4A	30	A	120	
CARRIED		PASSED	QUAL. PTS.		AVERAGE	NQP. CRS.	TOTALS
130		130		510	392	30	160
520		520		1920	369	130	650

20609 PIERCE THOMAS E JUN 1973

CAT. NO.	DESCRIPTION	SEC.	CR.	GR.	QUAL POINTS
HI 314	RUSS HIST	4N	3 0	H	
REL215	HI LIT CHR	2A	3 0	A	12 0
PH 357	AESTHETICS	7N	3 0	A	12 0
REL382	AM LDR 20C	1S	6 0	A	24 0

Credits are in semester hours. Grades A, excellent; B, good; C, average; D, passing; F, failing; W, withdrawal; I, incomplete. Quality points per semester hour: A=4, B=3, C=2, D=1, F=0.

Certified to be a true copy if imprinted with college seal. Student is (is not) entitled to honorable dismissal.

SEP 27 1978

Registrar



MANHATTAN BAPTIST CHURCH

Announcing...

A WORSHIP SERIES FOR
JUNE, 1976

IN CELEBRATION OF OLDER PERSONS

- June 6 Older Persons As Strangers in the U.S.A. text: Leviticus 19:32-34
- June 13 The Worship of Youth and the Fear of Aging text: Exodus 32
- June 20 Developing A Ministry With Older Persons text: Mark 10:35-45
- June 27 The Liberation of Older Persons:
"We're Old and Proud" text: Luke 4:16-30

Mr. Tom Pierce, preaching

Worship Services are held on the 1st floor of 236 West 72nd Street
1:30 P.M. on Sunday

ALL PERSONS ARE INVITED TO PARTICIPATE WITH US

Tom Pierce
May 11, 1976 *fil*

1976.

By May 28 - I hope to have
completed second semester course
requirements.

May 29 - June 4 VACATION !!

JUNE Schedule.

June 6, 13, 20, 27 - preach @
Manhattan Baptist Church.

during week - 35 hours of work
per week (done in 4 days). 1 day/wk.
used for thesis work.

{ probably moving @
end of June }

JULY, AUG.

July - 35 hrs. of work/wk. all month.

Aug. - 2 wks. of 35 hrs./wk. work.

{ Aug. 10 - 15 in Washington, D.C. }

[then 2^{other} wks. of NO work in Aug. - to be
used for thesis]

SEPT. - DEC.

for 12 weeks, starting Sept. 27, I'll
be working 15 hrs./wk. @ Manhattan Bapt. Ch.
at Union Seminary - writing my thesis
and take a couple of courses.

phone 254-6954

RESUME OF EDUCATION, WORK AND CHURCH BACKGROUND

Thomas Earl Pierce

born January 24, 1952

current address ^{48 St. Mark's Place}
~~600 West 122nd Street, #203~~
New York, New York ~~10027~~ 10023

*prepared in
April, 1975*

*updated
March, 1976*

EDUCATION

Institution	years attended	degree
Garden Spot High School New Holland, Penna. 17557	1963-1969	-
Elizabethtown College Elizabethtown, Penna. 17022	1969-1973	B.A.
Boston University School of Theology 745 Commonwealth Avenue, Boston, Mass. 02215	spring semester, 1974	-
Union Theological Seminary 3041 Broadway New York, New York 10027	1974 - present	(enrolled in M.Div. program)

*plan to complete studies in
December, 1976.*

WORK

Name of Employer	years of employment	position
Mr. Robert Lapp Plain & Fancy Farm, Inc. Bird-In-Hand, Penna.	summers of 1968, 1969, 1970	dishwasher, then a cook
Sperry New Holland New Holland, Penna. 17557	summers of 1971, 1972, 1974	worked with repair parts
Elizabethtown College Elizabethtown, Penna. 17022	academic years: 1970-1971 worked with Mr. Robert Sherfy, college minister. 1971-1972 worked in the game room under Mrs. Opal Nees. 1972-1973 worked as a resident counselor on a dorm floor under Mr. Gordon McK. Bateman.	

WORK(cont.)

Name of Employer	years of employment	position
Manpower, Inc. Lancaster, Penna.	part-time in a bank for three weeks, June of 1973	called various places for credit reference
Ramada Inn Lancaster, Penna. (now called Penn-Ram Motor Inn)	July, 1973 - December, 1973	night- auditor
NYC Mission Society 2050 2nd Avenue NY, NY 10029	summer of 1975 <u>CHURCH</u>	camp chaplain.

< I worked @ Camp
Sharparoon in Dover
Plains, N.Y. with poor
children from NYC >

I was born and raised in New Holland, a small town in eastern Pennsylvania. When I was quite small, my parents sent both my brother (two years younger than I) and me to Sunday School. I was baptized by my uncle, who was a pastor, and then joined the New Holland United Methodist Church at age 13. I attended church quite regularly and helped about three times in the worship service by reading the Psalter and the Scripture Lesson. I also became very involved in the Methodist Youth Fellowship (M.Y.F.). During my senior year of high school, I was president of the M.Y.F. and enjoyed the discussions and activities of the group.

At age 17, I began my college work at Elizabethtown College. I was not very active in any church, but did enjoy hearing a Church of the Brethren minister. It was during my college years that I began participating and sometimes preaching in my home church on Student Recognition Sunday (the last Sunday in December). I also helped at my home church in the worship services during

the summer months.

However, it has not been until this academic year(1974-75) that I have worked in a church. Since September, I have been at the Manhattan Baptist Church(236 West 72nd Street, N.Y., N.Y. 10023), working with the Reverend Jerry White. Most members of the congregation believe very strongly that they are indeed ministers. They enjoy exploring new ways of service to God, and thus to fellow human beings. Specifically, my responsibilities include the following:

1. Every Sunday morning I visit patients at the French Polyclinic Hospital(West 50th Street), inviting them to the 11:00 A.M. chapel service. Occasionally, I have responsibility for doing the service itself.

2. At times, I plan and help lead the regular 1:30 P.M. worship service at the Manhattan Baptist Church. I have preached once, and will preach again before May.

3. I assist the congregation in developing an outreach program for the senior citizens in the West Side neighborhood. This has involved contacting local agencies who work with senior citizens and discussing with them possibilities for service. So far, we have begun two activities.

- a. An exercise class(held before the meal)

- b. A dinner which takes place after the exercise class on the first Wednesday of every month. The church members do all the preparation and serving of the food. It gives senior citizens a chance to share a meal and socialize with their friends.

4. In November, Rev. Jerry White and I planned a 13 week study course on Isaiah. Every Wednesday evening(except when we

have our dinner), I lead the group in discussing the text. After our study of Isaiah, we then write letters to our elected officials, expressing our concerns on current events.

5. Every Thursday evening I teach two or three people English idioms. We have Japanese people and one person from Roumania.

Without a doubt, my field work experience has been the most meaningful to me during my year at Union Seminary. It has helped me to relate more effectively with people and has allowed me the opportunity to explore different ways of "doing ministry". I am grateful for the opportunity to work with Rev. Jerry White and the congregation of Manhattan Baptist Church!!

PREPARED BY TOM PIERCE
March 4, 1976

Since the fall of 1975(September), I have been involved in a new theological training program which attempts to integrate the "life and death" struggles of people in the city(and specifically in an urban parish) AND the Biblical, theological and historical tradition of the Christian Church. So often the work at the seminaries has little or no connection with the life of most people in the parish and this program intends to bridge that huge gap. The name of the program is ISTEM(Inter-Seminary Theological Education for Ministry) and involves the participation of students, seminary faculty(from Union Theo. Seminary, General Theo. Seminary, N.Y. Theo. Seminary, Yale Divinity School and Auburn Theo. Seminary), lay people and clergy. The student is contracted to work 20-25 hours per week at a church and also takes 3 academic courses. It has been a great experience for me to be in this program and I have particularly enjoyed my work at Manhattan Baptist Church.

We have been developing a program for neighborhood senior citizens. Our major objective in the program is to provide seniors with a place to gather(for food and fellowship) where there will be love, respect and concern. Apparently, many social agencies and senior citizens centers treat older people like non-humans and we have tried to be unique and different by treating them as people. We have seen some very exciting things happen over the past year. At a later date, I will give you a more complete description of our work.

I have also preached several times this year and have written some of the worship services.

AS I APPROACH MCC

I have not been OUT for a long time(only a few months) and

there are still many questions, concerns and problems which I am working through as regards my homosexuality. I have NO moral or ethical questions about my gayness. God knows that I am gay and loves ALL PEOPLE!!! I am, however, still fearful of being exposed (yet I know that one cannot serve two gods - GOD and fear of exposure). Thus, I am struggling with COMING OUT fully and openly.

In addition, I am struggling with my vocation. How closely do I want my sexuality to be related DIRECTLY to my vocation? Right now, I am not sure. But I strongly believe in the movement of the Spirit which leads, guides and directs our individual minds and bodies. My thinking lately has been that I want to **work with gay people**. Despite the "acceptance"(or is it toleration?) of homosexuality by some straight people, it is not easy to be gay in this society. The Church, the society, and many people are still against us. Thus we all depend on other gay people to uphold and strengthen us in our personal and societal struggles as regards our homosexuality. I have a sensitivity to people's needs and some talents in listening and counseling which could be used to work with my gay brothers and sisters. I doubt very much whether the United Methodist Church would welcome my sexuality or my eagerness to work with gay people.

I sound pretty convinced about my vocation in MCC, don't I? Well, I'm not. Things have been happening to me so quickly and I just can't (and do not want to) make a decision NOW. But I am describing my feelings and fantasies. God appears to be calling me and pulling me in this direction. It is only through prayer and discussion with other gay people and close friends that I will have the strength and courage to decide and then move on that decision.

This will certify that

Charles W. David

*was set apart to the ministry of the Gospel of Christ
and is hereby cordially commended within
the Universal Fellowship of Metropolitan Community Churches
as a Deacon by action of*

Metropolitan Community Church of New York



This 7th day of May 19 74

Rev. Roy Birchard
pastor
Church Clerk



The Church Army

in the
United States of America

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

This is to Certify

that on the 14th day of September in the year of our Lord
One Thousand Nine Hundred and 73, under the authorization of the
General Convention of the Protestant Episcopal Church in the United States of
America, we did commission

Charles Wayne David

(of whose Godly Life and Conversation, Training, and Knowledge of the Holy
Scriptures and of Christian Doctrine, we were well assured) as

Evangelist

in the Church Army, to serve under permission of the diocese or parish whereunto
he shall be appointed, and subject always to the general regulation of the Church Army.

In testimony whereof we have caused our Episcopal Seal to be hereunto
fixed on the day and in the year above written.

George K. Rich
Bishop Coadjutor of Newark

John A. S. Jones

Presiding Bishop

NO 91 891
THE UNITED STATES OF AMERICA
WASHINGTON, D.C.

1. LAST NAME FIRST NAME MIDDLE NAME DAVID, CHARLES WAYNE		2. GRADE RATE OR GRADE 215		3. DATE E5		4. MONTH 24		5. YEAR 70	
6. DEPARTMENT COMMAND OR UNIT AND ADDRESS ARMY NA ARMY		7. PLACE OF BIRTH (City, State, and Country) Marathon Falls, Oregon		8. DATE OF BIRTH 21		9. MONTH 24		10. YEAR 49	
11. SELECTIVE SERVICE NUMBER 35 11 49 40		12. SELECTIVE SERVICE LOCAL BOARD NUMBER, CITY, COUNTY, STATE, AND ZIP CODE LB #11, Albany, Oregon 97321		13. DATE OF PROMOTION NA		14. MONTH NA		15. YEAR NA	
16. TYPE OF TRANSFER OR DISCHARGE Transferred to USAR		17. STATUS OF RETIREMENT OR DISCHARGE EFFECTIVE DATE Fort Bliss, TX		18. REASON AND AUTHORITY Sec VI Ch 2 AR 635-200 GEN 201 ETS		19. EFFECTIVE DATE 11		20. MONTH Aug	
21. LAST DUTY ASSIGNMENT AND MAJOR COMMAND INB 15th Arty Gp, FBT SUSA		22. CHARACTER OF SERVICE HONORABLE		23. TYPE OF DISCHARGE RE-1		24. MONTH NA		25. YEAR NA	
26. DUTY STATION COMMAND OR UNIT TO WHICH BEING TRANSFERRED Control Group (Reinf) USAAC 9700 Page Blvd St Louis MO 63132		27. CHARACTER OF SERVICE HONORABLE		28. TYPE OF DISCHARGE RE-1		29. MONTH NA		30. YEAR NA	
31. DATE OF ENTRY INTO ACTIVE SERVICE 11		32. DATE OF ENTRY INTO ACTIVE SERVICE Aug		33. DATE OF ENTRY INTO ACTIVE SERVICE 74		34. MONTH 12		35. YEAR Aug 69	
36. GRADE RATE OR GRADE AT TIME OF ENTRY INTO CURRENT ACTIVE SVC None		37. PLACE OF ENTRY INTO CURRENT ACTIVE SERVICE (City and State) Portland, Oregon		38. STATEMENT OF SERVICE YEARS MONTHS DAYS		39. NET SERVICE THIS PERIOD 03 00 00		40. OTHER SERVICE 00 00 00	
41. NAME OF RECORD AT TIME OF ENTRY INTO ACTIVE SERVICE Lebanon (Linn) Oregon		42. NAME OF RECORD AT TIME OF ENTRY INTO ACTIVE SERVICE PO Box 32		43. SPECIALTY NUMBER AND TITLE 711206 Chaplain's Asst		44. RELATED CIVILIAN OCCUPATION AND DOT NUMBER None		45. TOTAL ACTIVE SERVICE 03 00 00	
46. EDUCATION, MEDALS, BADGES, COMMENDATIONS, CITATIONS AND CAMPAIGN RIBBONS AWARDED OR AUTHORIZED National Defense Service Medal Rifle-Expert Good Conduct Medal		47. EDUCATION AND TRAINING COMPLETED Fire Distribution System Electrician: USAADS Fort Bliss, TX 1969 OC-CIG Repairman: USAADS Fort Bliss, Texas 1969		48. PAY PERIODS PAID LAST PAYMENT None		49. DAYS ACCRUED LEAVE PAID 05		50. AMOUNT OF ALLOTMENT NA	
51. VA CLAIM NUMBER C NA		52. SERVICE MEN'S GROUP LIFE INSURANCE COVERAGE \$15,000 \$10,000 \$5,000 NONE		53. SIGNATURE OF PERSON BEING TRANSFERRED OR DISCHARGED <i>Charles E. Bergman</i>		54. SIGNATURE OF OFFICER AUTHORIZED TO SIGN <i>Charles E. Bergman</i>		55. MONTH ALLOTMENT DISCONTINUED NA	
56. REMARKS High School: 4 yrs Blood Group: A		57. SIGNATURE OF PERSON BEING TRANSFERRED OR DISCHARGED <i>Charles E. Bergman</i>		58. SIGNATURE OF OFFICER AUTHORIZED TO SIGN <i>Charles E. Bergman</i>		59. MONTH ALLOTMENT DISCONTINUED NA		60. REMARKS	
61. AUTHENTICATION PD Box 32 Lebanon (Linn) Oregon 97355		62. AUTHENTICATION Charles E. Bergman, ZLT, AGC, Asst AG		63. AUTHENTICATION Charles E. Bergman, ZLT, AGC, Asst AG		64. AUTHENTICATION Charles E. Bergman, ZLT, AGC, Asst AG		65. AUTHENTICATION Charles E. Bergman, ZLT, AGC, Asst AG	

DD FORM 214 JUL 70

PREVIOUS EDITION OF THIS FORM IS TO BE USED

ARMED FORCES OF THE UNITED STATES
REPORT OF TRANSFER OR DISCHARGE

1

330703

State of Oregon, County of Linn
I hereby certify that the within
has been received and duly recorded
by me in Linn County Records
Book of _____ Page 891 on
the 17 day of August
1971 at 1:12 o'clock P.M.
Del W. Riley
Recorder of Linn County, Oregon
Clerk
By _____ Deputy

August 19, 1971

I hereby certify this copy to be a true
full and correct copy of the original now
on record in my office.

Del W. Riley

County Clerk

Phyllis J. Fisher
Deputy

77 Seventh Ave. #3A

NYC 10011

April 19, 1980

Dear Marge,

Hi. Decided it's time to share some of my news on career directions.

As of Thursday, April 17, I am an Exhorter. Thank God! It works out to just about 2 years since I resigned the first time.

Also I have decided - really more like realized - that my vocation within ministry is seminary teaching. I'm enclosing a xerox (not very legible, I'm afraid) of a letter I sent to Rev. Pepper Shields three weeks ago when I came to this decision. I've gotten a nice note from him since, saying that he'd given my letter to Rev. Jeff Pulling who would be better able to answer my questions. So I am waiting - and also to hear from Union, although every indication is that I will be accepted. Becoming an Exhorter before May 1 was "one down," two to go, but I'm starting to uncord in my guts.... getting on with things like trying to figure out how I'm going to be able to study Biblical Greek and Hebrew ~~while~~ (first Greek, I think) while working during the day next year.... Lusting over the Union course catalog. I made one very important contact at the conference for prospective students - maybe 'discovery' rather than 'contact' - sat in on Prof. Richard A. Norris' Seminar on the Cappadocian Fathers and discovered in Prof. Norris a gentle and brilliant and clear mind, and in the subject an alternative to some of the emphases in the western church since Augustine which are such problems for feminist theology and liberation theology. Norris is an Anglican and, from what I hear, one of the central shapers of

current Anglican theology - he was a professor of theology at General before moving to Church History at Union. One of my objectives, I think, is to study under him and maybe adopt him as mentor for a few years. I think that I finally have found someone whose approach to a framework for faith can really guide and illumine my own, and I also liked him as a human being. On the other hand, I'd been planning to start work in systematic theology and discovered by sitting in on another seminar that the approach students are adopting is - well, combative, and so distanced from gut level search for adequacy. ~~and~~ It's hard to describe, but I was very put off and will stay far away from that prof and probably the whole department.

On the whole, though, I found a great deal at Union that draws me like a magnet - a combination of real intellect 'doing its thing' so to speak, and constant affirmation of solidarity with the struggle of blacks, women, and lesbians and gays. I suppose the solidarity is not as uniform as it appeared in the remarks of the faculty chosen to lead the conference, but it's a huge improvement over the neutrality of BYTS and there will be opportunities to learn after several years of being the one to do consciousness raising.

This semester at BYTS has been a really good one, though. I've been studying the Psalms with Gerald T. Sheppard from Union (who is teaching this one course at BYTS) and Pat Lichty is taking the course with me (as an auditor - she's still completing her BA in the undergraduate program). We just completed a paper together on Psalm 22 as Jesus' prayer before death which I think breaks some new ground - that is, it does definitely if our understanding holds up. Sheppard is an authority on psalms, so I'll be very interested in his critique of the paper. We also broke some new ground in designing a Good Friday service using the psalm, and doing an entire service in which the liturgy (mostly narration of Scripture) presented an experience of

the good Friday events as reenactment of a central moment in revelation history. I am very interested in a technique of ~~creating~~ experience in worship, because I think it has real possibilities for cultivating growth in faith, as an alternative to emphasis on sermons. I'm looking for a way back behind the defense systems which look like theological pluralism but sometimes function more like barriers and barricades - do you know what I mean? In our congregation it is very difficult to say anything significant in a sermon which is not going to arouse some subset of the congregation to doctrinal disagreement, so I think maybe propositional preaching needs to be supplemented by something not as mental, and let the Holy Spirit help people work through whatever they do experience. What do you think? Our first attempt was a sort of sacred dramatization, but just speaking the words of scripture as storytelling, no props or anything. It seemed to effectively move people; it's hard to tell what the fruits will be. I'm hoping we can do something along the same lines, i.e. liturgy as drama, for the Lesbian + Gay Pride Sunday service (on a liberation theme).

A lot of our NED ministers and Pat Lichty went on the Trek from Jacksonville to Tallahassee, leaving yesterday, and both they and we who stayed behind are fearful for their safety. And yesterday's N.Y. Post carried a story on a murder in the Village ~~that~~: "Cops said the murder of Anthony Greenlaw, 31, of 165 Christopher St., at Washington St., had a bizarre resemblance to the movie 'Cruising,' the film about a maniac who stalks gays and kills them. Cops said Greenlaw had been stabbed in the chest during a fierce struggle that left a 20-foot trail of blood through the living room." We know also of a murder in Hartford a few weeks ago that resembles "Cruising" and the rape of a woman in Madison, Wisc. while protests were going on

against the movie "Windows." I wish Pat were here -
I don't know what to do about this latest murder and
something has to be done, right away. Well, as soon
as it's a decent hour I guess I'll be on the phone to
other movement people.

Well, Marge, drop a line when you can. And I used
you as a reference - one who knows me - in my letter
to Samaritan, so don't be surprised if they inquire.

Hope all goes well for you!

Love,
Darcie

77 Seventh Ave. Apt 3A
New York, New York 10011
March 27, 1980

The Rev. Pepper Shields
Registrar
Samaritan Theological Institute
5300 Santa Monica Blvd. Suite 104
Los Angeles, CA 90029

Dear Rev. Shields,

Thank you for your letter and the information about STI correspondence courses. Enclosed is the \$40 tuition fee for MC 104--UFMCC Polity and the Enrollment Form. There's no hurry about sending me the materials, though, because I won't have time to do the course until this summer.

The reason I didn't take a chance on the Polity and Bible exams (for which I felt less than completely prepared) was that there was a conference that same weekend at Union Theological Seminary for prospective students, and I have just applied as a transfer student. I wanted to be sitting in on classes and finding out as much as I could to help me select my program next year, so it was a real time-conflict problem. The "big holes" I mentioned in Bible aren't at the superficial level, though. I've already done "Intro" level Bible studies at seminary, but am acutely aware that I lack in-depth knowledge of the prophets and the epistles. I hope to remedy that next year.

The thing that really "clicked" for me last weekend (and writing the essay questions on the Saturday exams was part of it, because I was almost embarrassed to be enjoying it) was how much I love seminary studies. I've been saying that and living it for several years as a part-time Masters-level student at New York Theological Seminary, but exposure to Union was a catalyst to recognizing the implications.

What has occurred to me with some seriousness is that perhaps my ministry should be one of seminary teaching rather than pastoring as the primary focus. My main concern, after recognizing how much I would like that, is not to become elitist in the doing of it. I recognize, for example, that a substantial commitment to the theology of liberation cannot be lived and developed in an ivory tower, isolated from concrete physical struggle against oppressive conditions and any real consequences of taking risks.

This naturally led me to think that our young seminary, Samaritan, might be the place for which to prepare myself. I could see, if circumstances so dictated, the possibility of supporting myself from another source (teaching also somewhere else, pastoring, or the data processing career which has comfortably supported me since 1967).

This is all two to four years in the future, but the way I plan my educational path will be affected. So I thought it would make sense to inquire at this point and seek feedback. That's what the rest of this letter will be about.

Let me tell you a bit about myself first. I'm 36, have been part of MCC-New York for five years, and came in with most of my Unitarian/agnostic/ignorant upbringing intact, but with a real search for God and the grace of God which has deepened continuously. I've been part of the "titled laity" (to use Jean Gralley's wonderfully precise phrase) most of the time: Board member twice, with a 22 month stretch of Exhortership between, Treasurer the second time on the Board at a time we were struggling to recover from schism and loss of most of our membership. At present I am seeking Exhorter status again, have just been elected chair of the NED Committee on Lay Concerns and was appointed to the UFMCC By-Laws Committee. I've attended New York Theological Seminary (NYTS) for three years (actually two years, a year out of school, and back again this year) at night, taking two or three courses per semester at the Master and STM level, and have covered the following ground:

Church History: 2 semesters

New Testament Studies: courses in John, the Parables of Jesus, and Mark (the last graded incomplete)

Old Testament Studies: an "individual study" in Intro to Old Testament (which wasn't offered for several years as a regular course) and currently studying Psalms and Theology of the Covenant

Pastoral Counseling: 2 semesters plus a semester in Group Dynamics and Group Leadership and a semester of individual study in Christian Sexuality

Women's Studies: a semester seminar (4 points) in Women in Ministry

Theology: a semester (4 points) at the introductory level.

Letter grades are optional at NYTS, and I didn't know to ask for them first semester. Thereafter I have asked and have a straight A average. This doesn't mean the same thing it would at, say, Yale Divinity School, as the level of the student body is not comparable. But I have been attempting to educate myself at the level of my own interest and, from my visits to Union classes, would peg that currently at the STM level there. Of course I didn't start off with that kind of scholarship; I started off very scared, in fact.

I've been successively fascinated by pastoral counseling, New Testament studies focused on narrative experience of the Gospels, theology, and Old Testament studies (my current passion). I got a glimpse of the next one--theology of the early church--from visiting a patristics seminar last weekend. (In case the graders find that they have a hard time verifying a certain answer to the question on the two natures of Christ, I'd be happy to send my notes from Prof. Norris' lecture, which I happened to luck into the day before the licensing exams; I had been guessing that you'd ask that because the Arian heresy was asked about last year).

What I am thinking about future preparation is that if my hope is to teach at Samaritan and help it grow in the next three decades, then probably I should indulge my desire to learn to the extent of doing an STM degree after I finish the M.Div. That would give me time to learn the Biblical languages moderately well, for one thing. I've applied as an Unclassified Student at Union for next



year, meaning that I intend to study part time and to pay for it myself (financial aid goes only to matriculated students; the trade-off, since I couldn't get a scholarship anyhow, is being free to plan my own program, taking courses at any level I like.) Then it will be one more year full time to complete the M.Div. Union's STM is a two-year program; there are one-year STM programs elsewhere.

My best guess is that a fairly broad track through Old and New Testament studies and early church history would be the best preparation for teaching at Samaritan and that it would be better to focus on these three (to the extent that's a focus!) and not try also to master theology--someone else will come along to do that as we are a natural hotbed of theologians.

What do you think about all of this? Does it fit in with the kinds of hopes for the future that are being nurtured now? Is my sense of the kind of contributions that will be most needed in the 80's and 90's on track, or how might it be refocused?

Also, it may be that I can make some contributions along the way, perhaps in the preparation of correspondence courses in areas I've already studied. By the end of this semester I will know quite a lot about the Psalms, for example, and I think I've had an excellent foundation in pastoral counseling which could perhaps be a resource for others (to the extent this can be taught by mail). I'm not sure whether you draw on the resources of people not yet licensed but intending to be; but if so would be glad to contribute and would have some spare time this summer. (During the school year I get kind of swallowed up. In fact I am home now with, I think, bronchitis because my body just went on strike about how hard I've been pushing.)

The other thing you might want to know is who, among Fellowship office, Samaritan and LA people know me at all. That would be: Rev. Jim Sandmire (with whom I talked and corresponded as Treasurer of MCC-New York), Rev. Elder Nancy Wilson (from her visits to MCC-NY), Rev. Dick Mickley (from the Fellowship's publication of my book two years ago), Rev. Elder John Rose (from his last visit to New York), Jean Gralley (as a friend for several years), Rev. Marge Ragona (same) and in the laity of MCC-LA, Fred Bradford (also a friend of many years). I think that Rev. Elder Perry knows me a little from his visits to NYC over the years.

Well, when you said "please keep in touch" this probably wasn't quite what you had in mind, but I hope it has been the right thing to do to start inquiring and planning as my sense of vocation shifts into focus. Don't feel that a lengthy answer is required, please, but any response you might be able to make would be helpful. In case I am way off base, it would be helpful to me to be able to sort out some other alternatives for myself.

Yours in the love of Christ,

Marcia L. Geyer
Marcia L. Geyer

12 June 1976

The Board of Directors
Metropolitan Community Church of New York

I nominate to you as Exhorter and Inter-minister of MCC/NY
MARCIA GEYER.

You are familiar with her work as a Director of the Church
and as a participant in many of its activities.

She has indicated a very strong interest in counselling and/
or psycho-therapy as the mode of a Christian vocation, which
she wishes to pursue in the framework of Christian ministry.
In my judgment there is place and need for that in UFMCC.

You may share my own concern that she has moved very quickly
indeed from outside to within the community of faith and on
to a determination to seek the gospel ministry. It is my own
judgment that her progress has been solid and shows genuine
spiritual growth. While I am, therefor, fully supportive of
her venture into the testing and training role of Exhorter or
Intern-minister, I shall, and I hope you also will, watch
very carefully how she stabilises and continues to grow in
grace and knowledge.

Her commitment is not open to my question. Neither is the
work in her of Holy Spirit. I do think she is lacking in
knowledge, however, especially of Bible, Church history and
history of Christian thought. It will be a matter of concern
to me that her formal studies include and stress these areas
as well as that of counselling and therapy.

Her road will not be short or easy. She will need, and I
trust she will have, your constant support in prayer, admoni-
tion and nurture, as she will have mine.

Gilbert H. Lincoln, Pastor-designate

12 June 1956

The Board of Directors
Methodist Episcopal Church of New York

I enclose to you an Explorer and Inter-minister of Women's
MAGGIE BERRY.

You are familiar with her work as a Minister of the Church
and as a participant in many of its activities.

She has indicated a very strong interest in counseling and
or psychotherapy as the basis of a Christian vocation, which
she wishes to pursue in the framework of Christian ministry.
In my judgment there is place and need for that in WPMOC.

Let me share my own concern that she has moved very quickly
inward from outside to within the community of faith and on
to a determination to seek the gospel ministry. It is my own
judgment that her progress has been solid and shows genuine
spiritual growth. While I am, therefore, fully supportive of
her venture into the testing and testing role of Explorer or
Inter-minister, I shall, and I hope you also will, watch
very carefully how she establishes and continues to grow in
grace and knowledge.

Her commitment is not open to question. Neither is the
work in her of holy spirit. I do think she is lacking in
knowledge, however, especially of Bible, Church history and
history of Christian thought. It will be a matter of concern
to me that her formal studies include and stress these areas
as well as that of counseling and therapy.

Her road will not be short or easy. She will need, and I
trust she will have, your constant support in prayer, counsel-
tion and nurture, as she will have mine.

Robert H. Lincoln, Pastor-designate

To: The Board of Directors, MCC/NY
From: Marcia L. Geyer
Subject: Resignation from Board

Gil
June 2, 1976

It is really hard for me to resign from this Board. Working with you has been exciting, rewarding and a real growth experience for me. I've come to know, trust and value all of you so much!

But the time has come for me to begin the road to ministry. I hope you will make room on the June 17 docket to consider my application to become an Exhorter of MCC/NY. Attached is my letter of application to become an Exhorter. It would be very meaningful to me to witness on June 27 as an Exhorter, and this is what moves me past the regret at putting down Board responsibilities to request consideration on June 17.

And so, I am resigning from the Board of Directors of MCC/NY effective noon Monday, June 14, 1976.

THE JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE
OF GREAT BRITAIN AND IRELAND

Vol. 40, Part 1, 1910
Published by the Royal Anthropological Institute of Great Britain and Ireland
21, BEDFORD SQUARE, LONDON, W.C.1
Price 10s. 6d. per volume
Single parts 5s. 6d.
Subscription price 10s. 6d. per annum in advance
The Journal is published quarterly
The Editors are: Sir HENRY HALL, F.R.S., and Miss E. A. TAYLOR, F.R.S.
The Secretary is: Miss E. A. TAYLOR, F.R.S.
The Journal is published by the Royal Anthropological Institute of Great Britain and Ireland
21, BEDFORD SQUARE, LONDON, W.C.1
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To: The Board of Directors, MCC/NY

Date: June 2, 1976

From: Marcia L. Geyer

Subject: Application to become an Exhorter of MCC/NY

I am hereby applying to become an Exhorter of MCC/NY, and this letter covers the areas outlined in paragraph (8) of the Prerequisite Requirements for the Intern Ministers in the Metropolitan Community Church of New York.

1. Employment. I have been Software Support Manager in the Computer Services department of Inco, Ltd. for nearly four years, and have been in the field of computer programming since December, 1967. During that time I have always been employed except for a period of seven or eight months, before I joined Inco, in which I was self-employed and trying to start a consultancy.
2. Religious background. I was raised Unitarian/agnostic. During my senior year of high school and freshman year of college, I did a great deal of searching. With counselling help from a student at Yale Divinity School, I was baptized and confirmed in the Episcopal Church, and taught Sunday School for a year in the church in New London. I left that church very disillusioned by its pastor's refusal to let me circulate a petition relating to the slayings of civil rights workers in Selma, Alabama at my Connecticut church. I stayed outside the church until I started to attend MCC/NY on April 6, 1975. You all know that I've been on a spiritual journey, awakening into a life of faith on deeper and deeper levels ever since.

I should add that faith and understanding have been central problems for me all my life, since early childhood. The background I was raised with created severe conflicts for me, as a person who innately needs to live and express spirituality. I expect to keep on searching into the ultimate questions, sometimes chasing into odd corners to see what's been found in other branches of knowledge or other religions, all my life.

THE HOUSE OF COMMONS

IN THE YEAR 1871

I am sorry to hear that you are not well. I hope you will soon be able to return to your duties. I am sure you will find the work very interesting.

I have been thinking of you very much lately. I hope you are well and happy. I am sure you will find the work very interesting.

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3. Educational background. I have a B. A. from Connecticut College, granted in 1967. My major was philosophy, with all my electives in the social sciences (psychology, sociology, social psychology, etc.) I have what IBM says is the equivalent of a masters degree in computer science, from an intensive six month on-the-job training program while I worked for IBM. I have done three courses in Transactional Analysis, which are accredited by the International Transactional Analysis Association, of which I used to be a member, although these courses were not done in a university setting.
4. 1976-77 Plans. I have been accepted into the Masters of Professional Studies program at New York Theological Seminary, in next year's pilot program, "A Year For Women in Ministry." I plan to complete as much as I can manage of that one-year degree next year, and to try to get credit for the major areas of work I do for MCC toward the degree.

I plan to stay at Inco Limited at present, and probably for at least 15 months. Eventually, I will seek a three day a week position so as to be able to work towards an MSW degree. I hope to work for a living as a therapist two or three days a week and have the rest of my time for ministry in the long range - within five years.

5. Goals in ministry in MCC. I feel called to a ministry focusing around counselling. Because MCC is young and growing, and needs primarily pastoral ministry, I want to prepare myself to be able to go off to "Outer Slobovia" and start an MCC during my time as an Exhorter, by getting experience with a wide variety of pastoral functions, particularly administrative skills such as fund raising, publicity, locating property and negotiating leases and basic preaching and teaching. But what I have in particular to serve God with is a good deal of insight into human motivation, and an idea of how to combine modern therapeutic techniques with the spiritual values and messages of Jesus' teachings.

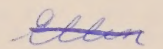
Next year, I foresee a time bind because of heavy demands of school and working full time. So during the academic year, I hope to have very well defined Exhorter responsibilities, for the Women's Rap Group and counselling on a particular schedule.

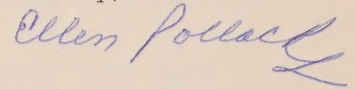
Until September, and subsequent summers, I will seek to explore the wider range of tasks and skills that will prepare me for a pastoral ministry.

I have a real love for NYC and MCC/NY, and am sort of hopeful that I'll "graduate" from being an Exhorter to being on the ministerial staff of MCC/NY in a counselling capacity in a few years. But that's really not possible to plan towards - I feel an obligation to get as broad a preparation as possible, so that Holy Spirit can use me in whatever way will further God's will for MCC.

To Whom it May Concern:

I have known Marcia Geyer for the past year and I find her to be an extremely sensitive and very Christian person. Not only is she my friend, but I would not hesitate to call on her if needed for counselling. I feel that she definitely has the potential to be an excellent Exhorter. Since getting involved in Women's Rap, I have seen Marcia's outgoing friendliness, and exhuberance in taking command and leadership. In my opinion she has taken over the reins quite well and I feel that she has shown that she will be effective in her role as Exhorter.


Yours truly,



P.O. Box 122
Amelia Station
New York, NY 10023
May 29, 1978

To the Board of MCC:

I feel that Marcia Geyer's rapidly deepening sense of Christianity, coupled with her obvious leadership abilities and high intelligence, will make her an excellent Exhorter.

In the past months I have had repeated occasion to work with and talk to Ms. Geyer, both in her capacity as a member of The National Council and as chairperson of the Board of Exhorters. I have been impressed, since the beginning of my association with the church, with the fervor and depth of our monthly papers; and I know this is due in part to the long and faithful talents which Marcia has given to its preparation. In the combined women-and-men's reports, Marcia has led with poise a genuine concern for others, an unfailing ability and a knowledge of how to lead an interesting discussion. One of her special gifts is her ability to relate to other people and to draw forth their best qualities.

This intelligence, sensitivity and caring have also been evidenced in numerous discussions which I have had with Marcia. She has been very helpful to me personally in expanding my own thinking on how to bring gay men and lesbians closer together, on different ways and means of leading reports, and on a number of other topics related to being gay and to the church. I have always found her comments to be perceptive, people-oriented and practical.

In talking to Marcia about our desire to become an exhorter, I was particularly pleased to hear that she is interested in the area of counseling. I think she is the very kind of person whom others would have special confidence in, who is mature and articulate enough to work effectively on this level and who, best of all, through her Christian love, faith and humility, would surely have a most vital and blessed counseling ministry in our midst.

Sincerely,

Bruce Davis
Bruce Davis
Member, MCC-NY

P.O. Box 122
Ansonia Station
New York, NY 10023
May 29, 1976

To whom it may concern,

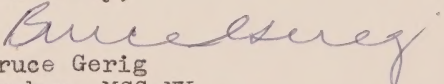
I would like to submit this letter recommending that Ms. Marcia Geyer be accepted in The Metropolitan Community Church for its program of exhortership.

Over the past months I have had repeated occasion to work with and talk to Ms. Geyer, both in her capacity as editor of The Mustard Seed and as chairperson of the MCC-NY Women's Rap Group. I have been impressed, since the beginning of my association with the church, with the form and style of our monthly paper; and I know this is due in part to the long hours and faithful talents which Marcia has given to its preparation. In the combined women-and-men's raps, Marcia has led with poise, a genuine concern for others, an unflapability and a knowledge of how to lead an interesting discussion. One of her special gifts is her ability to relate to other people and to draw forth their best qualities.

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Sincerely,


Bruce Gerig
Member, MCC-NY

TO THE BOARD OF DIRECTORS:

It is with pleasure that I submit Marcia Geyer's name as a condidate for Exhorter of our Church. Her Christian stewardship has been outstanding. She has accepted Christ as her savior and I find her fellowship in Christ to be an important part of my life. She is a person of discernment, integrity, and fine ethics. Marcia is capable of standing on her feet and speaking in a manner and delivery that is persuasive, concise and dynamic. Therefore I would like to see her as a preacher.

Yours truly,

Gene Sherwin

TO THE BOARD OF DIRECTORS:

It is with pleasure that I submit Norma Geyer's name as a candidate for Secretary of our Church. Her Christian stewardship has been outstanding. She has accepted Christ as her savior and I find her fellowship in Christ to be an important part of my life. She is a person of discernment, industry, and fine ethics. Norma is capable of standing on her feet and speaking in a manner and delivery that is persuasive, concise and dynamic. Therefore I would like to see her as a president.

Yours truly,

Gene Johnson

Marcia L. Meyer
May 1, 1976

-1-

OK: gail
mch 2/2/76

Spiritual Autobiography

Most of my life I was a spiritually oriented person without a faith. During the past year I've accepted Christ, and have experienced a great deal of joy, as well as the liberation of my energy to serve God.

I was brought up agnostic, with a lot of persuasion from my father not to accept the Christian teachings I was exposed to in Baptist and Methodist Sunday Schools as a young child. Later on, my parents and several other families started a Unitarian Fellowship in my home town, East Aurora, in western New York. There I learned about Akhnaton, Judaism and got more anti-doctrinal programming, especially against Christianity.

As a child, I was very attracted to Christianity and accepted its teachings as natural. I had a rudimentary understanding of spirit which was my own, and is congruent with that of the New Testament.

During my teens I experienced a big conflict between my need to live from belief and awareness of the real primacy of spiritual life, and my eventual acceptance of the agnostic premissis that it is not possible to know or have evidence about God, the soul, or what happened when Jesus was on earth. This conflict, as well as other problems in our home life, made withdrawal into myself and shutting off most levels of awareness except intellectuality an emotional necessity for my survival.

During my senior year in high school and freshman year in college I made a serious attempt to reason my way to faith. I had dinner weekly with a friend, Hugh Flesher, who was a student at Yale Divinity School, and we discussed papers that I wrote of metaphysical exploration. Later, Hugh taught me and explained to me his Anglican theology and beliefs.

As results, I became a philosophy major at Connecticut College and was baptized and confirmed in the Episcopal Church in New London. I taught Sunday School there for a year. I was also getting into civil rights work in New London. I became outraged and totally disillusioned with the degree to which that church

and its pastor had been coopted by prevailing societal mores when I was not allowed to get signatures for a petition about Selma, Alabama in my Connecticut church. I dropped out.

Although the civil rights work was very important to me - the only useful effort I could find for myself while I was in college - I went back into myself and only half lived for many years afterwards. Gradually my intellectual permission to myself to believe dissolved.

As a senior in college, I began to read about Hinduism. I found a great deal of congruence between some of eastern religion's concepts, Platonism, and my own "mystical" intuitions.

When I came to New York, I lived at and then near the International House. I learned a great deal from many, many relationships with Indian and Pakistani, African and Arab foreign students (I was accepted in all three friendship circles) about various cultural perspectives and my own. I also spent three months in India after college, as the prize for an essay I'd written. I found opportunities there to know Hindus, Jains, Moslems, Jews, Sikhs, Christians and Parsis, and to visit places of worship of most of their religions, as well as one of the original places where Buddha taught at Benares (now a museum).

Eastern religious concepts such as reincarnation, karma and the practice of meditation are a part of my spiritual understanding. I think that today's Europeanized Christianity distorts, to some extent, a religious history that included such beliefs and practices during Jesus' time.

From 1968 through about 1974 I had a very minimal life, including spiritual life. I was working first as a computer programmer, then as a consultant, and for the last 3 1/2 years as a manager of computer programmers. Until 1974 I could not find anything outside of career to be involved in (save dating.) I spent a great deal of time alone, reading. Only in the past year have I realized how depressed I was then, and how much of my energy was tied up by depression.

I started to come back to life through an interest in psychic

phenomena and a course, called Mind Dynamics, which opens participants awareness, both emotionally and intuitively. Following this course, I began to investigate the whole area of the occult through reading, talking with friends who are psychics and exploration of my own abilities in the areas of intuitively gained knowledge and healing. I was only able to go a little way with it at first because of emotional blocks, and about the time I was gaining some skill, my interests shifted back towards more traditional religious practice.

In a way, this study was a back door to faith for me. In my own experience I began to understand the spiritual gifts of prophecy, healing and being attuned to the soul-mind. Finally I had experiential data with which to combat the agnostic's scepticism about "miracles" and with which to say yes, a great deal is possible when you open yourself, subordinate ego, and let your spiritual faculty communicate with your heart and head.

It has taken me some time, though, to realize that my explorations had anything to do with "organized religion" or at least with the practices that scripture records.

My second back door to faith was the Metropolitan Community Church of New York. Originally I went to MCC/NY because I needed a safe environment to explore homosexual feelings which were surfacing. MCC's warmth kept me coming back to what was, at first, a religious service I didn't feel in harmony with.

As my longing to believe grew stronger and stronger, I decided to put understanding and questioning to the side for awhile, and to allow myself the freedom to experience participation. Gradually, at a gut level, faith began to grow and I was able to come to terms with my questions. First I began to take communion, and this was tremendously strengthening of me. Several months later I joined the Church.

A week later I was elected to the Board of Directors. The reason I was elected is that there was a three way power struggle going on at the time, and I offered the congregation the only reconciling alternative that was put forth that night. I felt unsure of my ability to help run a church at that point (last October).

Perhaps the pressure was helpful. Anyhow, I have in fact

finished accepting Christ while serving on the Board. Certainly my commitment to MCC/NY grew because of working constantly with the inner circle of 25 or so dedicated people who are its leadership and who've become my family and world.

In December I became editor of The Mustard Seed, MCC/NY's monthly newsletter, a job I'd wanted for several months. About this time, I approached our pastor, the Rev. Gil Lincoln, about a possible ministerial role as Exhorter (intern minister) or Deacon. We decided I needed more time to finish working through my remaining problems of faith.

In the next few months, it became clear to me that I would have to go back to school to prepare for a career change into the helping professions. I've had an old ambition to become a therapist, and I couldn't live with a value-neutral job in corporation-land any longer. (Of course, I'll continue this career until I'm qualified to change it.)

When I was getting ready to apply to Stony Brook's MSW program, I realized that I couldn't really change careers ^{into} ~~it~~ something that wasn't working for MCC, because that's what is important to me, and really central to my life. At this point I decided that I should aim for a counselling ministry, though not to the exclusion of preaching, teaching or administrative functions. I hope to use my spiritual awareness, intuitive openness and understanding of human motivation (with additional training in therapeutic methods) to help people decide psychological and spiritual problems in a way that will heal and make sound their lives and their priorities.

When I applied to our pastor to become an Exhorter, I got a very welcoming response. I've been in an informal candidacy, and expect to become an Exhorter in May or June.

Again, almost immediately I was given additional responsibility. The leader of our Women's Rap Group had just resigned. I've been its leader for about six weeks now, and the group is thriving. As we had hoped, several women who came to it from outside the church are beginning to attend services and to become committed to MCC. My job is to build that commitment and to develop the future do'ers and leaders of the church from within the Rap Group.

I've also started doing quite a bit of peer counselling, and

have seen several women and men solve emotional and spiritual problems that they had talked out with me. I'm feeling very good about my ability to listen, give feedback, and make limited facilitative interventions. Since I was not accepted at Stony Brook for next year, I plan to try to set up a supervision program for all Exhorters and Deacons who do counselling, headed by a spiritually aware therapist, Rica Josephs.

I've become fairly well known in the lesbian community in the past few months because I go to a lot of activities to do outreach for MCC. I believe that I will be able, both through my own efforts and by forming an outreach committee of the Women's Rap Group, to reach a growing number of lesbians who have been alienated from organized religion, with the good news of Jesus Christ and of a church for them.

At this point my spirituality is expressed largely in service to MCC, and is not much eaten up by inner questioning. I do have an active prayer/meditation/study life. It is also my privilege to participate in leading worship services. I feel that I've already begun to be a student or intern minister - without portfolio. I'm filled with a kind of inner peace and joy that gives me almost unlimited energy to work for the church, and gets expressed in hugs to all in sight.

MCC does not absolutely require an M. Div. or any degree for its ministers. However, I know that I need formal study to carry out MCC's ministry. The best educational approach for me, I think, is to do the M.P.S. program - as much of it as I can manage next year - with a future possibility of applying that work towards Union's M. Div. if MCC doesn't send me to Timbuktu when I'm licensed. The Women in Ministry program should be particularly relevant to a setting in which women and men want to be ministered to visibly by their own sex. Perhaps, too, I'll be able to contribute a perspective that will benefit other ministers who have lesbians and gay men in their congregations.

(2) Write a brief essay about your theological understanding, taking into account the following:

- (a) What would you characterize as the "essential principles" of your religious faith?
- (b) How has your theological understanding changed, if at all, during the past five years?
- (c) In what way does scriptural study and reflection help to shape the development of your theology?

I've covered a lot in my spiritual autobiography, and in particular (b) seems to be totally answered there.

The essential principles of my faith are the essential principles of Christianity, with an emphasis, for me, on the opening of myself to be a vehicle for God's work in the world. I suppose that to some extent I'm of fundamentalist leanings in the sense that the Bible is the important source for me, rather than Church history and that I believe that the Bible records what really happened, especially the New Testament. I believe that being born again into new life in Jesus Christ is the most important thing we can work for, and becomes the motivating force in the lives of reborn Christians, so that we are all ministers of the good news, whether professionally or not. I believe in the power of God to cleanse and transform our lives, and that the gifts of spirit are available freely to those who seek them with a whole heart. I believe the Christian creed: and do not think it is particularly necessary to paraphrase it here, considering the length of my reply to the first question.

I find it difficult to answer part (c). Of course, scriptural study is how I know anything about what is promised and required, whether it be my study or listened to a sermon. I have a very limited exposure to formal Bible study, and am pursuing my own study of the Bible. I recognize the importance of scholarship, and this is why I'm applying to the M.P.S. program.

(3) Write a brief essay about your goals for ministry, taking into account the following:

- (a) How do you view ministry in the kind of world in which we live?
- (b) How do you see this in relationship to crucial social and/or intellectual issues today?
- (c) How do you respond to "a" and "b" above in relation to your own ministry?

Again, much of the answer to this question is contained in my spiritual autobiography. I anticipate and to some extent have begun a ministry to gays, especially lesbians, and this comes out of my life situation rather than out of my intellect. Certainly there are other groups and other issues that cut across the gay/straight polarity. With ministry as with civil rights work, I feel that it is most effective to begin where you are already standing, if there is work to be done there. There is an unbelievable amount of work to be done by and for the gay community, especially in a counselling ministry, and especially in a church that doubles every 15 months.

Within the scope of this ministry, I am vitally concerned about helping others to be healed, emotionally and spiritually, and to be freed of old, dysfunctional coping patterns and guilt. Christ and MCC/NY have healed me, so I know what it is I want to facilitate for others. There is a vitality in the life of my church, and a real chance for many to participate in being real sisters and brothers in Christ, to find their rightful place with each other, with God and with themselves. This begins to be an answer to the alienation we all face in a mechanized, huge city and that gays face because of society's lack of acceptance of our ways of loving and our own internalization of that unacceptability.

If the Lord wants me elsewhere, probably I'll start to experience a need for a different life situation, and start opening myself within it.

The only other thing I should add is that I don't think my own programming not to believe was unique, and I feel that it is very important to combat the pseudo-scientific hypotheses which we're brought up with in this culture and time, and to manifest the availability of a living God to all who will listen. Perhaps this is a problem in all ages, but I am particularly sensitive to this culture's

reasons, or what it thinks are reasons, why it can't be so that Jesus was the Christ, and did what scripture says he did. I hope to become able to make the way to faith easier for others than it was for me.

(4) Describe your personal interest taking into account the following:

- (a) What fields of knowledge interest you most?
- (b) What are your chief interests and activities at the present time, other than those directly related to your profession?
- (c) How do you spend your leisure time?

Besides what was mentioned in the autobiography, I'm interested in law, literature and especially poetry (which I also write), and in the mechanics of how the material world works (subparticle nuclear physics, Biology's research into DNA and RNA, astronomy, etc.) I'm interested also in nutrition and the mechanisms by which distress is translated into disease, as well as everything related to healing.

MCC is my chief activity besides work. I've mentioned most of my MCC-related activities in the spiritual autobiography, and need only add that I will be assisting with publicity for a few months and will be an MCC representative to the Gay Media Coalition.

Besides work with the church and outreach efforts for it, going to other groups' functions and bar ministry, I spend free time with friends, reading, writing, in prayer and meditation, and even occasionally get to clean up the house or say hello to my cats. This summer I hope to get out into the country for a week or some long weekends. I'm not innately anti-cultural, but at the moment I'm in the fortunate position of spending all my time on priority one activities, which for me does not include much of the arts except poetry and literature.

77 Seventh Ave, Apt 5K
New York NY 10011
March 21, 1976

Rev. Gil Lincoln
Metropolitan Community Church of NY
201 West 13 St.
New York NY 10011

Dear Gil,

Many months ago I came to you to talk about what kind of expanded role I might play in carrying out MCC/NY's work. We decided at that time that the question was premature and might better be postponed until about February.

Here it is late March, and I've only recently come through a period of real search and begun to get clear. Praise God, I do feel clear now.

The problems were that I saw an either/or choice about counselling/therapy and ministry, and that as a recent convert to the Christian faith, I had both a need to grow in faith and a conflict about the appropriateness for me of pursuing ministry.

As I see it now, mine is to be a life of faith and work, through which I hope the love and spirit of Christ will shine. Though I am much in need of training in theology, I no longer feel torn and conflicted, but rather blessed by a richness of spiritual consciousness and a joy and excitement as I can affirm the claim of God's love and claim in turn my dedication to serve the Lord.

I would like to become an Exhorter of MCC/NY. My feeling is that I would like to combine my change of career into both ministry and a special emphasis within ministry upon counselling. It has become clear to me that the way to help people to a new life involves both an understanding and facilitation at the emotional/human nature level and an awakening of

The life of the spirit to the love of God and the abundant love we share in our MCC/NY family. I would hope, therefore, to pursue ~~for~~ both Seminary studies and counselling courses in an MSW program. I'm sure there is a need within our church for the combination of these skills and understandings. No doubt it will take several years for me to adequately prepare for the ministry. As you know, I'm in process of rearranging my employment toward a three day a week level in order to go back to school. Even if I don't find the right, stable part time work until fall, I'll be able to study at the Institute for Theology this summer during the evening.

I hope we'll be able to sit down together and talk about what would be an optimum balance of studies, so that I don't go off on a course that will prove to be a waste. As it stands now, I've applied to Stony Brook's MSW program and have an interview scheduled for March 31. I've also approached Rica Josephs about being my field work supervisor in a placement either at MCC or one of the agencies serving the gay community. Rica has, I think, agreed and, as you know, would like very much to facilitate MCC's having a skilled counselling service to offer.

I would hope, as an Exhorter, to be more effective also in outreach into the community. The last couple of months I've spent several hours a week in the bars and at various functions, both socializing and doing a lot of talking about MCC and a lot of handing out of Mustard Seeds and inviting to services. I must say I hadn't planned consciously to do outreach, but just naturally find myself talking about our church and what it has meant to me and to others to become a part of it. Praise God, it's bearing fruit. It seems to be just as effective to talk to people one at a time as to be on the lecture circuit.

We've spoken in Board meetings of a six month membership requirement before becoming an Exhorter. I'll have been a member for six months by mid April.

While I am ready to apply to you and to the Board for exhortership as of that time, I'm also willing if you all want me to go through a candidacy period, to abide by that wish. I do hope that at least you'll allow me to become a candidate and to plan my education in light of the hope of ministry, for I feel what I can only call a "soul purpose" about serving our church and serving God, and both a relief and a release of joy at finally being able to say "yes" to it.

I do feel some regret at the prospect of laying down Board responsibilities. That, too, has been a service and one in which I've learned and grown because of the tough problems we've all faced together. I feel, as well some fear about moving toward the more conflicted arm of the church - and a hope of being able to move others with me to a more positive focus of energy and out of the rut of discontent and not picking.

So - herewith I submit my application and a request that we set up an appointment to discuss it - if possible for you, before March 31.

Yours in Christ,
Marcie Geyer

Procedure For Assisting In Communion

1. Please be early; try to be at the church by 6:30 P.M. Let Warren Smith or the head usher know you are present.
2. Sit at least halfway back in the sanctuary.
3. During the offering, go back to the head usher. Follow the ushers as they carry the offering forward. One server carries the host, one server the wine, the third server brings up the rear.
4. Stand behind the ushers during the doxology. They will return to the back of the church. Servers are to approach the altar.
5. Place the host and the wine on the altar and stand behind the celebrants:
 Short servers with short ministers
 Tall servers with tall ministers
6. Sing hymn.
 Stand well back of your celebrant as he or she consecrates the elements: leave room for his elbows!
7. Follow your celebrant down to the altar rail and stand to his LEFT, holding the host and wine as he gives communion.
8. Follow him back to the altar and place the elements back on the altar.
9. After the benediction, the ministers will go to the back of the church. Servers will stay near the front and join in "Blest Be The Tie", after which they will help to clear the altar and take the things to the sacristy to the deacon.

Servers For Communion Elements

January 12 ---- Bruce, Al Drago, Chet Snow

January 19 ---- Teddy Doohan, Brandy Glick, Eric Neilsen

January 26 ---- Ed LeBlanc, Gil Lincoln, MacLane

February 2 ---- Jim Jarman, Bobby Molle, Muriel Durr

February 9 ---- Fred Bradford, Chuck David, Jerry Cunningham

February 16 --- Sister Constance, Angel Rosado, Gene Sherwin

February 23 --- Warren Smith, Jimmy Rojas, Bill Smith

March 2 -----

March 9 ----- Arthur Seely, Lloyd Moore, John Poole

March 16 ----- Mike Fisher, Leslie Smith, Stan

March 23 ----- Jim Beers, Leo Stockle, Lee Doohan

March 30 ----- Muriel Durr, Marge Ragona, Missy Ragona

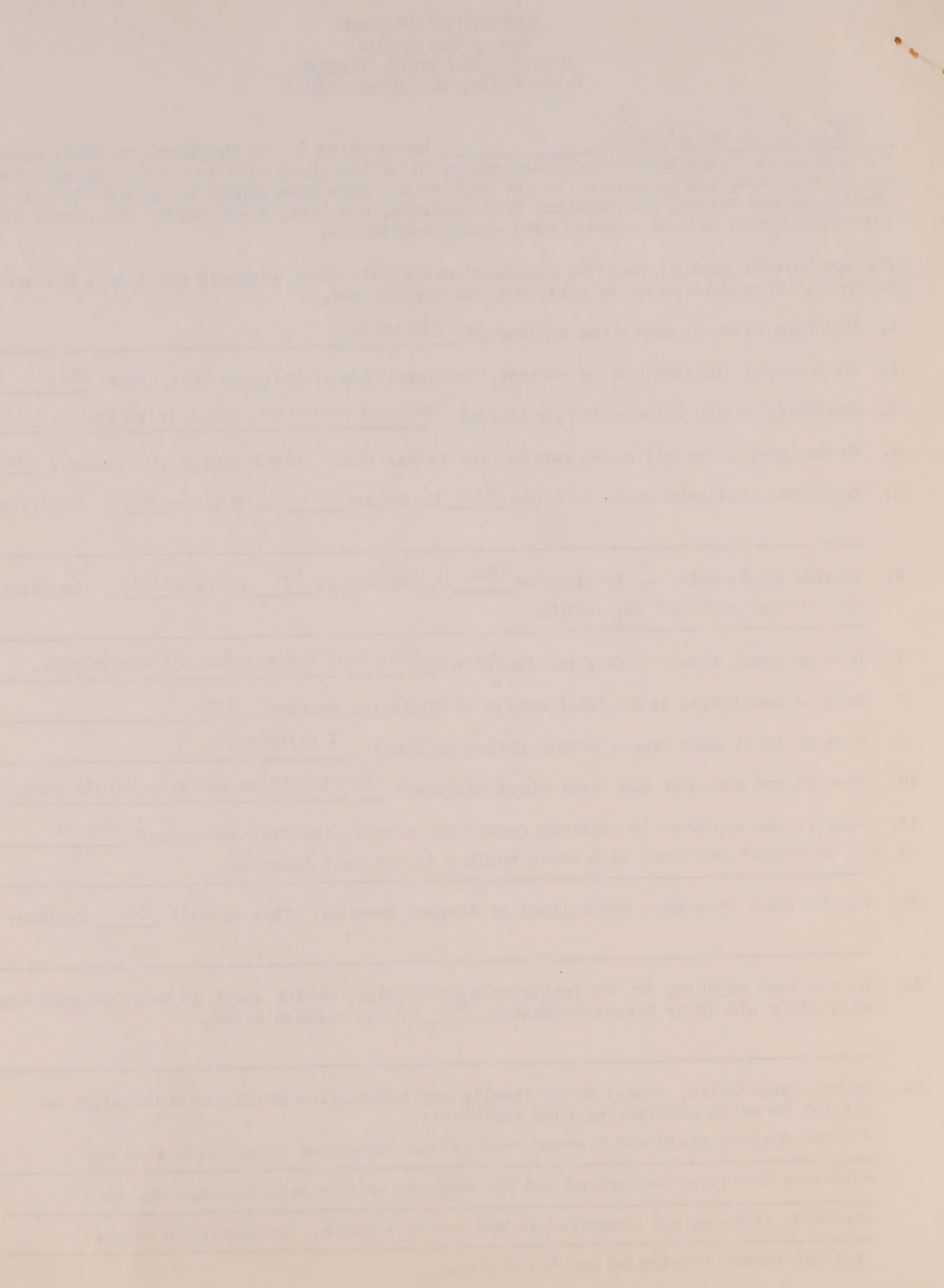
RECOMMENDATION FORM
Admissions Office
NORTHEASTERN BIBLE COLLEGE
Essex Fells, New Jersey 07021

Barbara Y. Dohen has applied to the Northeastern Bible College for admission. Your honest and frank appraisal of him (her) will be greatly appreciated. The referee must not be related to the applicant. This form should be mailed directly to the Admissions Office, Northeastern Bible College, Oak Lane, Essex Fells, New Jersey 07021. This information will be treated with strict confidence.

The applicant's papers cannot be processed until this form, properly completed, has been returned. Therefore an early reply will be appreciated.

1. How long have you known the applicant? Six months.
2. Do you know him (her) as an earnest, emotionally well-balanced Christian? Yes.
3. Has he (she) any outstanding abilities? Strongly motivated, takes initiative.
4. Is he (she) cooperative and considerate in his (her) relationships with others? Yes.
5. Does this applicant use: a. Drugs No. b. Liquor No. c. Tobacco No. Explain:
6. Is this applicant: a. Promiscuous No. b. Dishonest No. c. Lazy No! Explain:
She is energetic and personable.
7. Does he (she) submit easily to discipline? Yes, most cooperative and considerate.
8. To your knowledge, is he (she) active in Christian service? Yes.
9. Does he (she) come from a strong Christian home? I believe so.
10. What do you consider his (her) chief weakness? Her frankness can be a little strong.
11. What is the applicant's attitude toward the cinema, theatre, and dance? Normal.
We have concerned ourselves with other matters in our work together.
12. Has he (she) ever been disciplined or dropped from any other school? No. Explain:
13. Do you know anything in the applicant's personality habits which in your judgment would disqualify him (her) from acceptance? No. If so, explain below.
14. In the space below, please state frankly any information which you think might be helpful to us in considering this applicant:
I think Barbara would add a great deal to your classroom discussion from her
extensive Christian background and the richness of her experiences. She is
cheerful, charming and committed to the Lord's service. We have great hopes
for her future service to our Fellowship.

(over please)



The following characteristics are descriptive of behavior. Kindly check on each line the term which best applies.

1. SERIOUSNESS
OF PURPOSE

Aimless trifler	Aims just to "get by"	Average or potential	Directs energies effectively	Engrossed in realizing well-formed objectives	No opportunity to observe

2. SPIRITUALITY

No profession	Nominal Christian	Average (shows some growth)	Good testimony and separated living	Deeply spiritual	No opportunity to observe

3. INITIATIVE

Needs constant supervision	Succeeds if told what to do	Average (sometimes initiates)	Self-reliant	Actively creative	No opportunity to observe

4. SOCIAL
ACCEPTABILITY

Avoided by others	Tolerated	Liked by others	Well liked by others	Sought by others	No opportunity to observe

5. RESPONSIBILITY

Unreliable	Somewhat dependable	Usually dependable	Conscientious	Assumes much responsibility	No opportunity to observe

6. CONCERN FOR
OTHERS

Anti-social	Self-centered	Average interest	Interested and often helpful	Deeply and generally concerned	No opportunity to observe

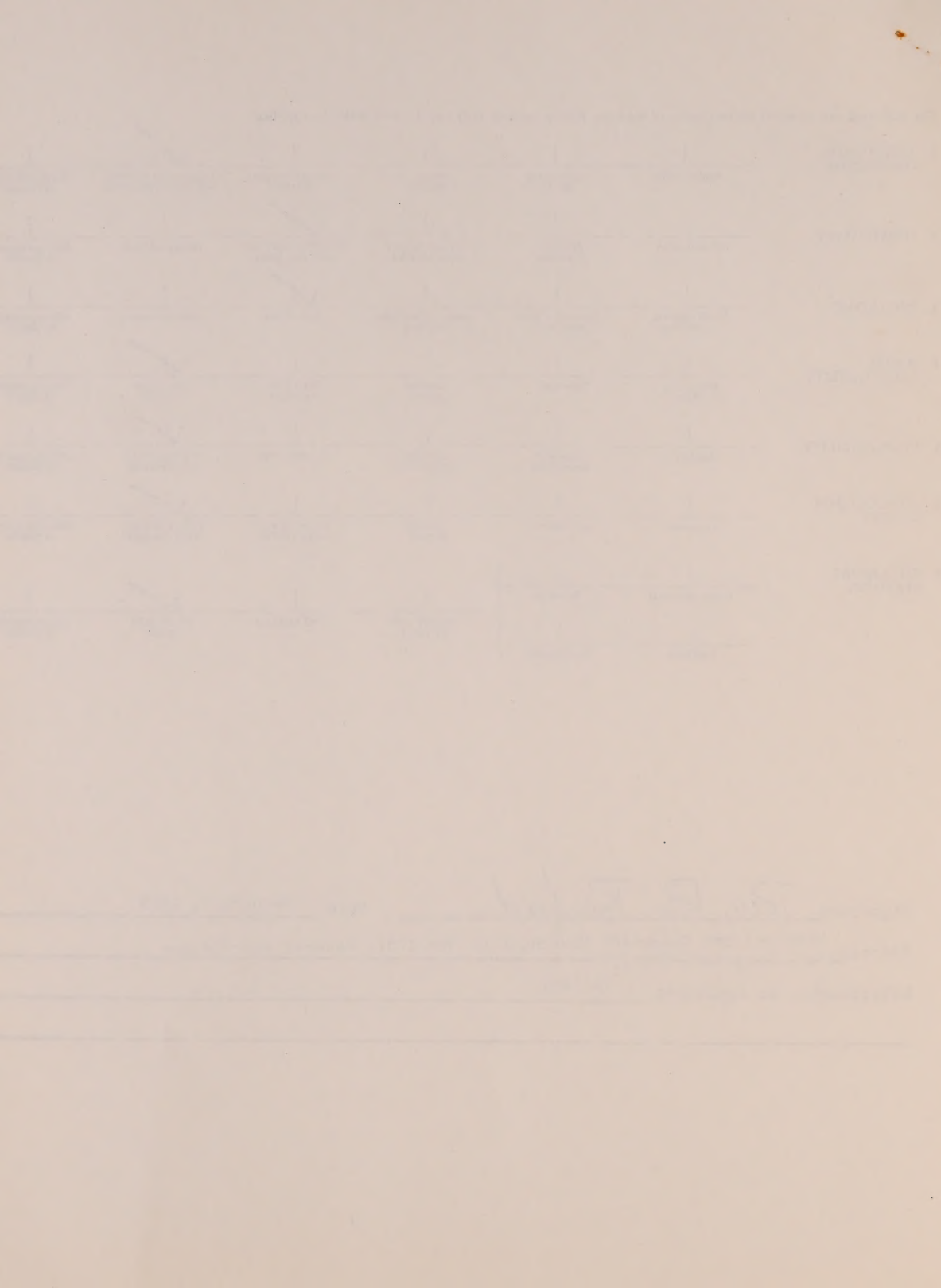
7. EMOTIONAL
STABILITY

Hyper-emotional	Excitable			Usually well balanced	Well balanced
Apathetic	Unresponsive			Emotionally stable	No opportunity to observe

Signature Rev. Ray Richard Date January 9, 1975

Address Metropolitan Community Church, P.O. Box 1757, General Post Office
New York, N.Y. 10001.

Relationship to applicant Pastor.



Dear Roy -

I'm trying to get into this Bible College - they're near where we live and their class schedule fits into mine - sort of.

Have to have a recommendation from my pastor - thus this marvelous document.

About line # 12 - Just put no.

Eastern Mennonite College sent my transcripts - without comment - (I called up + had a long talk with the Dean) ! They have decided to stop black balling me - Praise the Lord!

The Admissions Director thinks he's heard me somewhere - just where he can't remember - when he does I bet my phone rings -

They are so fundamentalist, it's funny - no smoking - no drinking - no movies - Don't know what their stand is on open toed shoes.

But at least they'll accept my previous college credits which will save me considerable time & expense.

Thanks Roy - for your time - & I owe you a stop -

Teddy -

Dear Roy -
I'm trying to get into the Bible
Gideon - they're near where we live and their
place is like a little town - sort of.
There to have a conversation for
my father - this is a conversation about it.
About his 15 - that's not no.
Eastern Mountain College and my manuscript -
with out some sort of I could say - like a long
talk with the team! I have decided to
stop black boxing me - I'm the best!

The following printer - this is half of my
some more - just what he can't remember - when
he says I got my place right -
I'm as so much more than a friend -
no more - no more - no more - I don't know
what they stand is in your hands when
But at first they'll accept my personal style
and I think will see me convinced that I'm
Thank Roy - for your time - & I am you
always -
Teddy -

PERMANENT RECORD

CUMULATIVE CREDIT RECORD

[illegible]

Name Yoder Barbara Lee 5527

GRADUATION		
Date	Diploma or Degree	Major

Home Address EMC Harrisonburg Va

Date and Place of Birth January 7 1942 Denbigh Va

Church Affiliation Mennonite

Parent or Guardian Orrie D Yoder

Address same

Church Affiliation Mennonite Occupation Minister

Western Menn Salem, Ore. May 25 1959 40 Upper Quar

High School	Location	Graduation	No. In Class	Rank
S. O. 3.097				

GRADUATE RECORD EXAMINATION

[illegible]

This is an exact duplicate of the record of the above student. It becomes an official transcript only when sealed and signed.

Date JAN 21 1975 Registrar Paul T. Kuersteiner

* Not to count toward graduation.

P. O. Box 254
Belleville, N. J. 07109
July 30, 1974

Rev. Richard Ploen, Dean
Samaritan Bible School
1050 South Hill Street
Los Angeles, California 90015

Dear Dean Ploen:

Our pastor, Rev. Roy Birchard, has suggested that I accompany my application with a letter.

I am enclosing my high school transcripts and will send my college transcripts when I receive them. As you will note, I did not finish college...due to being expelled for being openly gay -- and admitting it -- at a strict church college.

After that edifying experience, I was active in itinerant evangelism with the late Rev. L. O. Wright, traveling through the mountains of the south, complete with tent and van for the better part of two years, co-operating with various Holiness and independent Protestant groups. The Lord blessed us richly in many places, ministering to the mountain and backwoods country people. I was asked to pastor at several churches, but felt that I lacked the necessary training and experience to lead a congregation.

Instead I found a congregation while working with the Straights Brothers Carnival. During the traveling season these folk have no contact with churches, or in fact with the people through whose towns they travel.. They live a totally self-contained trailer life and especially those who others call 'freaks' are often very lonely and feel cast away from even the company of other human beings. I was able to start Bible classes and fellowship with them which I hear is still an on going thing.

After a bout of the traveling life, I settled down to Practical Nurses training and have been working as a nurse ever since. Having worked in geriatrics a greater part of my nursing experience, I see every day at first hand the very real need for spiritual care to be given to the elderly and those otherwise confined and unable to attend services in any way. This work in particular has been laid on my heart and I hope to be of service in this way if the Lord so leads.

Over the years, we have both been active in Voluntary Service Units, Sunday School and Summer Bible School programs as opportunity has opened to us.

During the past year, a call came to us to pastor a small community church here in New Jersey, and again I felt that I lacked the training and experience that comes from sound Bible School training.

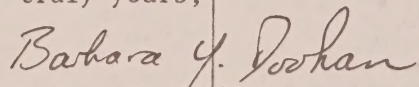
Also the fact that we are gay made us long for the fellowship of other gay Christians and through the mention of a friend found our way to MCC. It was like coming home after wandering in the straight world for years.

My lover, Darlis, and I have found true compassion and caring for others to be one of the chiefest characteristics of the MCC here. And I would be proud and honored to train at Samaritan Bible School to further serve our gay brothers and sisters if this be the Lord's will for us.

We have friends in the Los Angeles area who would be willing to help us with temporary housing until we could get settled in. We wish that the delay of a year were not financially necessary but we find it unfortunately so. Also, it has been my experience that it takes about six months to get a nursing license by reciprocity in a new state and without the license I cannot work in California, as the state is very strict in this respect.

Wishing you and Samaritan Bible School continued success and blessing, I remain

Very truly yours,

A handwritten signature in cursive script that reads "Barbara Y. Doohan". The signature is written in dark ink and is positioned above the typed name.

Ms. Barbara Y. Doohan

BYD/dcg

Enclosure

SAMARITAN BIBLE SEMINARY
Universal Fellowship of Metropolitan Community Churches
Los Angeles, California

APPLICATION FOR ADMISSION

Name (Mr. Mrs. Miss) Ms. Barbara Y. Doohan

Address P. O. Box 254, Belleville, New Jersey 07109

Date July 30, 1974 Telephone 201 759-4463

Birthdate 1-7-42 Occupation Licensed Practical Nurse

Applying for admission for the (Fall), Winter, Spring Quarter. Year 1975
(Circle one)

Educational Experience (List last school first)

Name	Dates of Attendance	Degree
<u>Bellefonte Borough School of</u>		
<u>Practical Nursing</u>	<u>1963-1964</u>	<u>LPN</u>
<u>Eastern Mennonite College</u>	<u>1959-1961</u>	<u>None</u>
<u>Western Mennonite School</u>	<u>1956-1959</u>	<u>Graduated</u>

Previous Church Membership Mennonite, Holiness

Explain your Church experience and activities up to the present

1. Itinerant Evangelism
2. Bible Classes
3. Voluntary Service Units
4. Sunday School teaching and Summer Bible School Program
5. Please see enclosed letter

If admitted to Samaritan Bible Seminary, I agree to abide by the rules of conduct, to respect those instructors appointed to teach me and at all times by my life to bring honor to this school.

Barbara Y. Doohan
(Signature)

WESTERN MENNONITE SCHOOL

ROUTE 1, BOX 626, SALEM, OREGON

PHONE 2-0127

Transcript of Credits

Name of Pupil Barbara (Yoder) Deehan Home Address 1032 Grant Ave., Del Paso Heights, Cali
 Entered from Hesston, corr. Address Hesston, Kansas Admitted by transcript Date _____
 Date of Entrance Sept., 1956 Date of Birth 1/7/42 Place of Birth Warwick County, Virginia Sex F
 Parent or Guardian Orrle Yoder Course College Entrance
 Transferred to _____ Class Rank 13 Number in Class 40
 Other Schools Attended _____

****Hesston**

19 55 19 56				19 56 19 57				19 57 19 58				19 58 19 59			
SUBJECTS		SEMESTER MARKS	UNITS	SUBJECTS		SEMESTER MARKS	UNITS	SUBJECTS		SEMESTER MARKS	UNITS	SUBJECTS		SEMESTER MARKS	UNITS
English I		A B	1	English II		B B+	1	English III		A A	1	Am. Prob.		A- A	1
Algebra I		C	1	Biology		C B	1	Vic. Living		A	1	English IV		A	1
American Hist.		A A	1	N. Testament		A A	1	Bible Intro.		A- 1/2	1	Bible Doc/Miss		A	1
				Health		A A	1/2	P.E./Health II		A- B+	1	Music II		B- A-	1
				Phys. Ed.		C B-	1/2	Spanish I		D+ C	1	Phys. Ed. IV		B B-	1
				Typing		B- C	1	Chemistry		C D	1	Bookkeeping		C+ D	1
				Algebra		C	1/2	School Cho.		A S	1/2	School Chorus		S S	1/2
				School Chorus		S S	1/2	Ladies Cho.		A A	1/2	Ladies Chorus		S S	1/2
				A Cappella Chorus		S S	1/2	A Capella Cho.		A A	1/2	A Capella		S S	1/2

3.3 3.5

3.1 2.9

3.2 3.1

3.4 3.4

PERSONALITY

19 19		SEMESTER MARKS	UNITS
SUBJECTS			

	9	10	11	12
Seriousness of Purpose				
Industry				
Initiative				
Influence on Others				
Concern for Others				
Responsibility				
Emotional Stability				
Remarks				

* Transfer Credit

** Correspondence Credit

ACTIVITIES and HONORS

First Year	Second Year	Third Year	Fourth Year
	Feature Writer, School Paper	2nd Honor Roll, 1 term	2nd Honor Roll, Sem. I
		Pres., Writers' Club	Student Conductor
		Publication Staff	School Paper Staff
Signed by: <u>Elmer D. Roth</u> Principal		1st Place Winner, Speech	1st Place Winner, Speech

(over)

(over)

Note: we have no record of an ACT test here.

WESTERN MENNONITE SCHOOL

ROUTE 1, BOX 626, SALEM, OREGON

PHONE 2-0127

Transcript of Credits

Name of Pupil Barbara (Yoder) Doohan Home Address 1032 Grant Ave., Del Paso Heights, Calif

Entered from Hesston, corr. Address Hesston, Kansas Admitted by transcript Date _____

Date of Entrance Sept., 1956 Date of Birth 1/7/42 Place of Birth Warwick County, Virginia Sex F

Parent or Guardian Orrie Yoder Course College Entrance

Transferred to _____ Class Rank 13 Number in Class 40

Other Schools Attended _____

****Hesston**

19 55 19 56			19 56 19 57			19 57 19 58			19 58 19 59		
SUBJECTS	SEMESTER MARKS	UNITS	SUBJECTS	SEMESTER MARKS	UNITS	SUBJECTS	SEMESTER MARKS	UNITS	SUBJECTS	SEMESTER MARKS	UNITS
English I	A B	1	English II	B+	1	English III	A A	1	Am. Prob.	A-	1
Algebra I	C	1/2	Biology	C B	1	Vic. Living	A	1/2	English IV	A	1
American Hist.	A A	1	N. Testament	A A	1	Bible Intro.	A-	1/2	Bible Doc/Miss	A	1
			Health	A A	1/2	P.E./Health II	A-	1/2	Music II	B-	1
			Phys. Ed.	C B-	1/2	Spanish I	D+ C	1	Phys. Ed. IV	B	1
			Typing	B- C	1	Chemistry	C D	1	Bookkeeping	C	1
			Algebra	C	1/2	School Cho.	A S	1	School Chorus	S	1/2
			School Chorus	S S	1/2	Ladies Cho.	A A	1/2	Ladies Chorus	S	1/2
			A Cappella Cho.	S S	1/2	A Capella Cho.	A A	1/2	A Capella	S	1/2
3.3	3.5		3.1	2.9		3.2	3.1		3.4	3.4	

PERSONALITY

19	19	
SUBJECTS	SEMESTER MARKS	UNITS

	9	10	11	12
Seriousness of Purpose	<i>Transcripts to: Bloomfield College NJ 1-22-75 Semaritan Bible School LA, Cal. Barbara Doohan, Chicago, IL</i>			
Industry				
Initiative				
Influence on Others				
Concern for Others	<i>Signed: (Mrs.) Mae Ellen Kessel, Registrar</i>			
Responsibility				
Emotional Stability				
Remarks	<i>Transcripts to: Practical Nursing Program, Bellefonte Penn. 6/23 New Jersey Nursing License Cond. 5-2-72 Northern Bible College 1-10-75</i>			

*Transfer Credit

**Correspondence Credit

ACTIVITIES and HONORS

First Year	Second Year	Third Year	Fourth Year
	Feature Writer, School Paper	2 nd Honor Roll, 1 term	2 nd Honor Roll, Sem. I
		Pres., Writers' Club	Student Conductor
		Publication Staff	School Paper Staff
		1 st Place Winner, Speech	1 st Place Winner, Speech

Phil's Gorman file

(a). PREVIOUS EMPLOYMENT, RELIGIOUS, AND EDUCATIONAL
BACKGROUND OF THE PERSON.

PREVIOUS EMPLOYMENT

In the Department of Library Science and Information Science of Polytechnic Institute of New York, Brooklyn, New York since 1968. I have tenure. I am known as an outfront gay at the University. Before this employment I was a student working on my degrees.

EDUCATIONAL BACKGROUND

Received undergraduate and graduate degrees from the University of North Carolina. Transcripts of work will be on file with the Pastor.

Undertook Seminary training through and under the supervision of the North Carolina District of the General Council of the Assemblies of God. That work included Assemblies of God Seminary, Wake Forest Seminary, and Duke University. Transcripts of work will be on file with the Pastor.

RELIGIOUS BACKGROUND

Born in a Pentecostal Holiness home. Raised in the Assemblies of God Church. Liscened and ordained by the Assemblies of God. Pastored Assemblies of God churches while in college and seminary. Served as head of the Educational Program of Teen-Challenge in Brooklyn, New York. Left Assemblies of God Church because of Gay Life Style which at that time I had not come to terms with. Converted to Roman Catholic Church after meeting Bob Molle and was baptised Catholic at that time. Joined MCC/NY in 1973.

PERSONAL INFORMATION

Born in Kinston, North Carolina on April 13, 1940.

(b). EMPLOYMENT AND EDUCATIONAL PLANS OF THE PERSON
FOR THE NEXT YEAR.

EMPLOYMENT

My contract for 1976/77 at Polytechnic Institute of New York has been renewed. Below is my job description.

POLYTECHNIC INSTITUTE OF BROOKLYN
333 JAV STREET BROOKLYN NEW YORK 11201

THE LIBRARIES

JOB DESCRIPTION FOR JAMES A. JARMAN

SS. NO. 31-1640-54

Performs as a science-engineering reference librarian in the reference department of the main library of a technological university, devoted to undergraduate, graduate and research work in such areas as Physics, Chemistry, Mathematics, System Science, Electrophysics, Transportation Planning, Operations Research, and Metallurgical, Mechanical, Industrial, Electrical, Civil, Chemical, Aerospace, and Bio-Engineering. Much of the research is supported by contracts from various U.S. government agencies, e.g. NASA, DOD; performs book selection and collection development; compiles bibliographic tools for facilitating use of the collections; answers student and faculty requests for scientific and engineering data and information; instructs users in information techniques.

EDUCATIONAL PLANS

I have been accepted by Union Theological Seminary in New York City for the year 1976/77. I will be taking courses that are required by that Seminary on a part time basis which will lead to a B.D. degree.

V
m Div.

(c). TYPE OF MINISTRY WITHIN MCC/NY AND THE UFMCC THE PERSON
AT THIS POINT IN THEIR LIFE SEES HIM/HER SELF WORKING
TOWARD.

Answer:

The thrust of my ministry and service to Christ, to
MCC/NY and to the UFMCC at this point in my life will
take the form of:

"a primary outreach to the disenfranchised,
the non-churched, the poor, the stranger,
the un-loved, the un-wanted, the hostile,
and the anti-religious sections of our
community..."

A rough outline of programs and activities that most
interest me at this point are:

Private daily celebration of the Sacraments.

Private meditation and professional study.

Making myself available to anyone wanting
to see a member of the ministerial staff
by having office hours at the church on
Wednesdays from 6:30 pm to 8:15 pm every
week.

Carry out a study and research on the
feasibility of setting up a Religious
Order under the authority of the UFMCC
within the New York metropolitan area.

Weekly commitment to the Social Action
committee in time and energy.

Attendance and support of the Inter-Re-
ligious Council made up of lay and clergy
gays and lesbians.

Respond to specific assignments of the Pastor
of MCC/NY.

Set aside one day a week as a fast day that
will be devoted to prayerful support of the
Pastor of MCC/NY. (This is a personal item
I am undertaking and is for the information
of the Pastor, Ministerial Staff, and Board
of Directors only.)

I would prefer a minimal amount of exposure on the altar
especially in the area of preaching. I have before God
made vows of chastity and celibacy and I am considering
additional vows. I can renew or not renew my vows in
six months. These are also personal steps I have made
but I am informing the Pastor, Ministerial Staff, and Board.

Rough Possible Outline of time offered MCC/NY.

1 EVENING A WEEK FOR OFFICE HOURS

1 EVENING A WEEK FOR SOCIAL ACTION COMMITTEE

2 EVENINGS A WEEK FOR CHURCH SERVICES

1 EVENING A MONTH FOR THE INTER-RELIGIOUS COUNCIL MEETINGS.

2 EVENINGS A MONTH FOR STAFF MEETINGS.

These I would like to offer as established commitments, if the Pastor agrees, and would add additional time with Pastor's approval to other ministries in the church in which there may be a need for me....e.g. visiting the sick, etc.

The item in the news story below was written by a non-MCC member, a non-churched gay community leader, and a well known gay activist who has observed your delegates at work within the frame-work of CSLD Steering Committee '76.

Neither Dee Jackson or myself were aware that such an article had been written or was going to be published. It came as a pleasant surprise.

The reason I have chosen to include it here in my application for Intern-Minister status with MCC/NY is to demonstrate to the Pastor and to the Board of Directors the type of in road that an outreach into the non-churched gay community can have.

Please note that the article does not run on and on about how great Dee Jackson or Jim Jarman are, but how great MCC/NY is. We have tried to lift Christ up and His church ministry through MCC. I think the article demonstrates that we have been successful in that effort. I pledge to continue lifting Christ and His church up and keeping myself out of the limelight as much as possible during my service to MCC/NY and the UDMCC.

30 NewsWest May 28 - June 11, 1976

INSIDER

(Continued from Page 29)

march from Sheridan Square to Central Park, followed by a rally, without conflicts of scheduling and certainly with no wild-tearing at each other.

Our diversity has united us here, also adversity, it seems, and there is a rare spirit of mutual support for each other's programs as we move into Gay Pride Month.

The Rev. Troy Perry's visit here through April 25 for the fourth anniversary of the flour-

ishing MCC/Manhattan may have been a major force in moving us toward solidarity, as he publicly acknowledged he would be here on CSLD as an Honorary Grand Marshal of the organization-supported march.

That confirmed the CSLD supporters within MCC's healthy congregation, such as Jim Jarman and Dee Jackson, in their loyalties. And many dignitaries went back to their groups determined to fetch letters of endorsement to the 21-member steering committee gathering each Monday (still) at the

Church of the Beloved Disciple on West 14th.

Mattachine's fund-raising efforts have been bolstered by the new era of amicable relationships among groups here, and its first Spike-Nite Disco at the leathery Spike, 11th Ave. and 20th St. in Chelsea, was a resounding success. Credit for making this ongoing Tuesday night special happen in the first place, though, goes to one of those rare gay beauties who have a way of popping up just when all seems lost and who, via intelligence, labor, and charis-

ma, save the day.

The name is Alan Bo (aforementioned) and as you the West Coast read this he be taking a look at your ins-titions with an eye toward bring back practical ideas for vivifying MS/NY. Hands please; he's ours.

You can have instead, see—how about Jimmy Car Frankly, that man terrifies. To me the most compelling is he has going for him is striking physical resemblance Eleanor Roosevelt.

I realize Jimmy and his are separate individuals, they have their straight religious fundamentalism in common. it isn't rumor, my friends. Ruth Carter Stapleton does her spare time. Read the Ap Time magazine report on "cures" for homosexuals in Religion section. Did you that if you go through "daydreams"—that's a nice trip—with Jesus and he pl few innings of Lasaball wit (in lieu of your absent fat that you will be able to do case history "Jody" did? "gave up his homosexual habits."

What else is new on the mate Island that is verifi Charming Denis Lemon, ed. London's exceptional Gay

A
HOLLYWOOD
DISCO

263 West 70th Street
New York, New York 10023
June 6, 1976

The Board of Directors
Metropolitan Community Church of New York
Box 1757, G. P. O.
New York, New York 10001

Dear Friends in Christ:

Jim Jorman has asked me to write you about his proposed designation as an exhorter of MCC/NY.

I have known, loved, and respected Jim within MCC for several years now. Though I have not always been in complete agreement with him (and indeed at times have shuddered at some view he has expressed or the way in which he has expressed it), I have never had any occasion to question his deep and faithful commitment to the Lord and to the loving service of humankind in Christ's name. And I have great regard and admiration for the talent and ability he brings to that service.

As he now expresses a sense of call to move into preparation and exploration toward the professional ministry, it does not appear to me that this would mean any radical

change of direction in his life — but would essentially be a formal recognition and ratification of the ministry he has been engaged in all along. I would unhesitatingly trust his sense of call, and certainly recommend and hope that you will see fit to confirm him as an exhorter.

Sincerely yours,
James E. Bickerton

from Gilbert H. Lincoln,
Pastor-designate,
MCC/NY

8 June 1976

to The BOARD of DIRECTORS
Metropolitan Community Church of New York

I nominate for your approval as an Exhorter of this Church
Jim Jarman.

His spirituality is as well known to you as to me, by virtue of his long membership and activity in this Church. I would add my own observation that in the last year I believe I have seen growth and change in this respect. Having been himself a minister in another denomination, it is significant to me that he increasingly shows evidence of deep and inward appreciation of the styles of worship of a more catholic kind. It is my hope that he will continue to grow, so that increasingly he will be able to minister, out of his own interior convictions and experience, to the wide variety of traditions and orientations of those who come to MCC.

Jim has indicated to me that he will enrol at Union Seminary this autumn. I welcome the prospect of his undertaking a formal theological education to supplement his already extensive college work. In my opinion it will make of him a more valuable servant of the Church. I will watch with special interest his studies in Church history, Bible studies, and history of Christian thought.

It seems unnecessary for me to comment extensively on what I think are his strengths and weaknesses as a man and as a Christian, for, again, he is well known to you from his previous activity. I will say that in my opinion at this time one of the first things for Jim to work on is a sense of pace, of rhythm, of scale about things: sometimes I miss in him a kind of patience, a willingness to wait for things to ripen, a sense of the difference between what is important, urgent and imperative. I am confident that, working under careful direction, he will relax and grow in this important respect.

At this time Jim's sense of ministry, as evidenced by his present range of activity, is very wide indeed. I would imagine that his first assignments as an Exhorter of this Church should focus on continuing his outreach to the un-churched and anti-church gays, an investigation of the need of a religious community life, and the pursuit of his education. He is one of those who volunteer for almost everything, and I hope he will not be impeded upon because of that.

I want to praise him particularly for his zealous work to date, for his eager commitment to take part in things. He is a worthy servant of the Church and will presently be a better one, I believe.

From Gilbert H. Lincoln,
Pastor-designate,
MCC/INY

8 June 1976

to The BOARD of DIRECTORS
Metropolitan Community Church of New York

I nominate for your approval as an Exhorter of this Church
Jim Jarman.

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I want to praise him particularly for his zealous work to date, for his eager commitment to take part in things. He is a worthy servant of the Church and will presently be a better one, I believe.

June 7, 1976

To Whom It May Concern,

I hereby desire to express my opinion on the subject of Mr. James Jarman's qualifications in order to serve in the capacity of exhorter in MLE-N.Y.

It is my view that Mr. Jarman would more than ably fulfill the responsibilities which that position would require of him. He has already demonstrated his ability to carry out, with a larger than average measure of dedication, the tasks that are asked of one in a position of responsibility. He has done a great more than was required of him as a member of the Board of Directors. He has done counselling. He has served on various church-related committees. He has done much in support of the work of the church.

Above all, Mr. Jarman is a man of greater piety and integrity. He is certainly one person in whose the best interests of our church are first and foremost. I highly recommend Mr. Jarman for the position of exhorter in MLE-N.Y.

Yours in Christ,
Michael V. Dain

To whom it may concern:

This letter is my recommendation of Mr. Jim Tarmen for his appointment to Exhorter of M.C.C.N.Y.

As a fellow Christian, I deeply feel that Jim has a true and loving calling to the ministry. He is, in my opinion, one of the most caring people I know. In the time I have gotten to know him, he has impressed upon me as being a person who truly cares about all of humanity. He is also a go-getter and a very worldly man. I am very honored to know that he considers me a friend. I would not hesitate to go to him when I need another person to talk to because I know he would be a true and compassionate fellow human being. I hope, God willing, that you of M.C.C., will make him an Exhorter.

Sincerely,

Ellen J. Fack

Jarman
Staff file

James Jarman
252 West 17th. Street
New York, New York 10011
May 20, 1976

To:

Pastor Gilbert Lincoln
Sr. Constance Peck, Clerk
Members of the Board of Directors
Members of the Ministerial Staff

Re:

Resignation from Board of Directors to pursue ministry. June 8, 1976

Involvement with people is always a very delicate thing...
it requires real maturity to become involved and not get
all messed up. I would like to join my voice with those

Dear Sir: the Gay Community who express appreciation for the
collective wisdom often shown by the New York MCC Board
of I have been asked by James Jarman to submit a letter of recommendation to
the Board. It is Jim's desire to be an exhorter.

It was recently pointed out to me by a non-MCC person
that I have known Jim for nearly five years. In those five years he has proven
himself a good person, an honest person, and a very hard worker, as well as an
efficient worker. Jim's record of past accomplishments speaks for itself, as
does the love and admiration he has won and earned from the congregation.

I myself cannot think of any individual more suited or more qualified for
this position than Jim Jarman. It is my true feelings and belief that he should
be granted permission to be an exhorter.

Like it or not, in many ways you are the trustees of HOPE
FOR LARGE NUMBERS OF GOD'S CHILDREN.....black and white;
female and male; young and old; English speaking and non-
English speaking; Republican, Democrat and Socialist; Rich
and poor; disturbed and sound of mind; the activist and the
closeted; and the gay and the straight. Yours in Christ,
responsibility and a God given trust. Hope is not a closing
of your eyes to the difficulty, the risk, or the failures.
It is a trust that if you fail now, you shall not fail for-
ever. That if you hurt, you shall be healed...That life is
good and love is powerful. That you shall find yourselves
and others and God.

Robert Mollé

Robert Mollé

Collectively or individually the members of the Board of
Directors may, in my opinion, want to examine closely cer-
tain feelings clearly abroad within the congregation before
those feelings reach stronger proportions. As for myself
I feel I need an opportunity to pursue my calling to return
to the ministry from which I came before joining MCC/NY.
I have already made a series of vows before God that include
ministry and service to MCC/NY and the UFMCC.

I request the right to resign in good standing from the
Board of Directors effective 10:30 p.m. Thursday June
3rd. 1976. I do not wish to appear to choose my appointed
successor but I do hope that appointment is Female.

Each of you have touched my life as I hope I have touched yours.

June 8, 1976

Dear Sir:

I have been asked by James Jarman to submit a letter of recommendation to the Board. It is Jim's desire to be an exhorter.

I have known Jim for nearly five years. In those five years he has proven himself a good person, an honest person, and a very hard worker, as well as an efficient worker. Jim's record of past accomplishments speaks for itself, as does the love and admiration he has won and earned from the congregation.

I myself cannot think of any individual more suited or more qualified for this position than Jim Jarman. It is my true feelings and belief that he should be granted permission to be an exhorter.

Yours in Christ,

Robert Moile

Robert Moile

June 8, 1976

Dear Sir:

I have been asked by James Jarman to submit a letter of recommendation to the Board. It is Jim's desire to be an exporter.

I have known Jim for nearly five years. In those five years he has proven himself a good person, an honest person, and a very hard worker, as well as an efficient worker. Jim's record of past accomplishments speaks for itself, as does the love and admiration he has won and earned from the congregation.

I myself cannot think of any individual more suited or more qualified for this position than Jim Jarman. It is my true feelings and belief that he should be granted permission to be an exporter.

Yours in Christ,

Robert Mollie

Robert Mollie

*Jarman
Staff file*

James Jarman
252 West 17th. Street
New York, New York 10011
May 20, 1976

To:

Pastor Gilbert Lincoln
Sr. Constance Peck, Clerk
Members of the Board of Directors
Members of the Ministerial Staff

Re:

Resignation from Board of Directors to pursue ministry.

Involvement with people is always a very delicate thing... it requires real maturity to become involved and not get all messed up. I would like to join my voice with those within the Gay Community who express appreciation for the collective wisdom often shown by the New York MCC Board of Directors in its dealings with people.

It was recently pointed out to me by a non-MCC person that "...to accomplish great things we must not only act but also dream, not only plan but also believe... and it is in this area that MCC breathes hope and renewed vigor into the New York Gay Community..." I concur with that view of the Metropolitan Community Church of New York. May the Board of Directors of this church always have the wisdom and courage it takes to act, dream, plan, and believe.

Like it or not, in many ways you are the trustees of HOPE FOR LARGE NUMBERS OF GOD'S CHILDREN.....black and white; female and male; young and old; English speaking and non-English speaking; Republican, Democrat and Socialist; Rich and poor; disturbed and sound of mind; the activist and the closeted; and the gay and the non-gay. It is a joyous responsibility and a God given trust. Hope is not a closing of your eyes to the difficulty, the risk, or the failures. It is a trust that if you fail now, you shall not fail forever. That if you hurt, you shall be healed...That life is good and love is powerful. That you shall find yourselves and others and God.

Collectively or individually the members of the Board of Directors may, in my opinion, want to examine closely certain feelings clearly abroad within the congregation before those feelings reach stronger proportions. As for myself I feel I need an opportunity to pursue my calling to return to the ministry from which I came before joining MCC/NY. I have already made a series of vows before God that include ministry and service to MCC/NY and the UFMCC.

I request the right to resign in good standing from the Board of Directors effective 10:30 p.m. Thursday June 3rd. 1976. I do not wish to appear to choose my appointed successor but I do hope that appointment is Female.

Each of you have touched my life as I hope I have touched yours.

Yours in Christ,
James Jarman

1 to Subs
Farman
file

252 West 17th. Street
New York, New York 10011
February 9, 1976

Rev. Gil Lincoln
Pastor
Metropolitan Community Church of New York
13th. & 7th. Avenue
New York, New York 10011

Dear Pastor:

I hope I do not come across wrong. But I have no delusions concerning my abilities. I know that I do not command any special gifts of God that would set me apart from other Christians. I know the human frailties and weaknesses I have. I have repeatedly confronted God with the facts of my life. Surely, I thought, God would place the calling to minister on someone else and leave me alone. I am afraid I have lost my battle over this issue with God.

I never thought I would again turn my collar around backwards. I last pastored in 1971. I dropped out of the pulpit ministry at that time because of my growing gay awareness. My denomination lovingly but firmly refused to be open to gay ministers. The institutional church as I knew it left many scars on my life. It was not until 1973, when I discovered MCC/N.Y., that I started attending an organized church again.

I hold several higher educational degrees. However, I desperately feel the need for additional seminary level training. With this in mind I have applied for admission to Union Theological Seminary for the fall of 1976. I am no mental giant, I have to study hard to understand college level material. God knows that, so that is now God's problem.

I am aware of the uniqueness of the UFMCC. I appreciate the importance on my part to be vigilant in broadning my outlook and approach in order to encompass the needs and views of as many people as possible. "Being all things to all people..."

In this pursuit I solicit with joy the opportunity to be responsive to the period of training, correction, guidance, and molding afforded me by you, the Board of Directors, my comrades on the ministerial staff, and the congregation we all deeply love.

Let there be absolutely no doubt in your mind about certain facts. I have bitterly struggled against returning to the ministry. The very thought of the responsibility involved in such a move by me is staggering. My temperament, attitude, and personality all argue against me taking this step. I would be relieved if during the period of internship God should withdraw or redirect the calling I now feel I see clearly.

In spite of all of these facts I present you with-----Here I am.

I will supply at your request material relating to my educational background, personal references, and other documents requested by you.

My resignation from the Board of Directors is offered, however, if you and the Board prefer to have me remain on the Board until my term expires in October, I am willing.

Sincerely,

James Jarman

Copies: Sister Constance Peck, Clerk, Board of Directors

Rev. Jay Neely, Staff Minister

1 March 1976

Mr Jim Jarman
252 West 17th Street
New York, New York, 10011

dear Jim

Thank you for your letter of February 9, 1976. Since I received it, we have spoken several times and I have given private thought and prayer to the matter.

My request to you is that we go to the Board of Directors soon after the Board has dealt with other personnel questions and staff matters, and at that time ask the Board to concur in designating you Exhorter-candidate with the understanding that you continue as a Board member.

I envision that arrangement (if agreed to) lasting not for a long time, but probably for about two months. However, if at any time it seems important to review and change that expectation, I/we surely will. Moreover, if the Board of Directors are reluctant to approve a candidacy while you remain on the Board, I will concur in your resignation from the Board to enter upon your preparation period.

I do ask you to provide me with a curriculum vitae, transcripts, and a summary statement of your present motivation, previous ministerial labors and present sense of purpose in MCC (understanding that may change as you are led on).

Let me say to you, Jim, that I rejoice exceedingly in the Lord with you and for you, and that the refreshment of your calling in Christ assuages my thirst in Holy Spirit for the Lord's grace in fellow-servants. I love you. And I give thanks to Jesus.

1 March 1976

Mr. Jim Lamm
225 West 17th Street
New York, New York, 10011

Dear Jim

Thank you for your letter of February 9, 1976. Since I received it, we have spoken several times and I have given private thought and prayer to the matter.

My request to you is that we go to the Board of Directors soon after the Board has dealt with other personnel questions and staff matters, and at that time ask the Board to concur in designating you Exporter-candidate with the understanding that you continue as a Board member.

I envision that arrangement (if agreed to) lasting not for a long time, but probably for about two months. However, if at any time it seems important to review and change that expectation, I/we surely will. Moreover, if the Board of Directors are reluctant to approve a candidacy while you remain on the Board, I will concur in your resignation from the Board to enter upon your preparation period.

I do ask you to provide me with a curriculum vitae, transcripts, and a summary statement of your present motivation, previous ministerial labors and present sense of purpose in MCC (understanding that any change as you are led on).

Let me say to you, Jim, that I rejoice exceedingly in the Lord with you and for you, and that the refreshment of your calling in Christ renews my thirst in Holy Spirit for the Lord's grace in fellow-servants. I love you. And I give thanks to Jesus.

February 11, 1975

Mr. Morris Oslin, Warden
New York City Adolescent
Reception & Detention Center
11-11 Hazen Street
East Elmhurst, N.Y. 11370

Dear Warden Oslin,

I trust the enclosed materials will be helpful to you in gaining a knowledge of our work.

While Rev. Neely would be the principal party responsible in any work we do with prisoners, I would assure you now of my fullest cooperation--and that of our full ministerial staff and board of directors.

I want to thank you for your warm and encouraging welcome at the time of our visit to Rikers Island. I remain...

With sincere regards,

February 11, 1975

Mr. Morris Galt, Warden
New York City Adolescent
Reception & Detention Center
11-11 Haven Street
East Elmhurst, N.Y. 11370

Dear Warden Galt,

I trust the enclosed materials will be helpful to you in gaining a knowledge of our work.

While Rev. Neely would be the principal party responsible in any work we do with prisoners, I would assure you now of my fullest cooperation--and that of our full ministerial staff and board of directors.

I want to thank you for your warm and encouraging welcome at the time of our visit to Rikers Island. I remain...

With sincere regards,

524 East 20th Street,
New York, New York
April 10, 1974

Rev. Troy D. Perry
Moderator
Universal Fellowship Of
Metropolitan Community Churches
Los Angeles, California

Dear Troy:

I have been meaning to write for some time now, but, Praise God, I have found myself busy, not only with my own work, also with an Evangelical Outreach with the New York Church.

I hope you will share this letter with the members of the Board Of Elders, although I have already had an opportunity to talk with you and dear sister Freda.

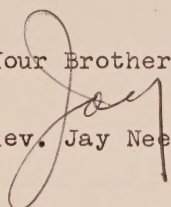
After a few weeks of pulling myself together and trying to make some kind of sense out of what happened to me in Philadelphia, I made my way to the New York Church. On that occasion a Catholic Nun, a member of Roy Birchard's congregation, gave the sermon. It was about commitment, and what she had to say reached deep within me. I realized that what had happened in Philadelphia was caused by elements outside the spiritual, apart from what the Fellowship was all about. And while I know that I made mistakes, I had not failed. For the Philadelphia Church is still vital, still part of the Fellowship. I have learned from my mistakes. In any event, I have offered my services to both Roy Birchard and Howard Wells. I am here, and while I am here, I feel that I can be useful to the work that is going on. Howard has invited me to preach in Brooklyn Heights, and I have accepted an invitation from Philadelphia for the last week of this month.

New York is my home, I was born and raised here. I feel that I want to remain. Work prospects have brightened considerably. (one does have to earn a living!) I want to work with Roy and Howard, because there is a big job to be done here. Praise the Lord, I see really good things happening in New York City. There is a steady growth and a real interest. I visited Howard's Church last Sunday, and it was a very beautiful experience. He has something very great developing there. I have been working with the New York Deacons as part of an overall Evangelical outreach on the part of the New York Church. Perhaps I can be helpful elsewhere in the district.

I want to reiterate what I have said in the past. I believe in the Fellowship. What it stands for, and the work it has done, and the work that waits ahead. I want to remain a part of that work in whatever way will be most useful. I am not sure about whether I can attend General Conference. Much depends on my employment situation. But, at the moment, and the Lord willing, I will be there. I am hoping that Paul Breton will recommend, and that the credentials committee will re-license me for work in the Fellowship. Further, I would like to discuss with Paul, Roy and Howard, the possibility of developing a study group on Long Island. The need is there, it is a question of the right timing.

But, that is for the future. There is much to be done with the on going work, and I have committed myself to Roy and Howard. But, I want all to know that the Philadelphia experience is behind me, save the lessons I have learned. I very much want to continue to work with the Fellowship and I ask for your prayers in guidance. As I pray for your continued well-being. My love to all of you.

Your Brother, In Christ,


Rev. Jay Neely

CC: Rev. Paul Breton
Rev. Roy Birchard ✓
Rev. Howard Wells



From the desk of

JAY B. NEELY

(3)

My latest mishap - I am
recovering from Hepatitis -
My regards to all my dear
brothers on the Board of
Elders - Be well + safe -

So you soon!
God Bless you
+



From the desk of

JAY B. NEELY

(2)

Unnecessary mis-conceptions
about me, and have come
to some faulty conclusions.
Some of which have grown out
of my understanding the
burden you bear, and my
desire not to add to that
burden -



From the desk of

JAY B. NEELY

10/21/74

Ray!

I think we need to have
considerable conversation re:
Not only my license, but
my role within the Staff
and the needs of the Fellowship
in New York -
I think you have some

January 16, 1975

TO: Ministerial Credentials and Affairs Committee (east).
The Rev. Arthur Green, chairperson; Rev. Laurence Bernier, Rev. Keith Davis.

FROM: Roy Birchard

RE: The Rev. Jay Neely

I must earnestly entreat you to extend for an additional six months the license of the Rev. Jay Neely, a minister of the New York church. As you know, following his move to New York from Philadelphia and its woes, Jay was encouraged by me to rest, reflect and seek to learn from his first dose of the pastorate. This he did.

Unfortunately, fresh personal problems were then added to his store. Because of child support obligations, he had to seek employment in his secular field, broadcasting. In New York, this is a frighteningly difficult task. He did, however, succeed. He then had to undergo a hernia operation which necessitated a period of rest and recuperation. He had no sooner recuperated, then he came down with hepatitis! This, of course, necessitated further rest and recuperation which put him further behind financially, in turn necessitating further outside work. We pray that he has now put these difficulties behind him.

Throughout his time in New York, Jay has been the model staff minister. He has continually sought my advice about what he might do to serve our congregation, and he has carried out the tasks I have assigned him. He has been the model of cooperation. In the past two months--and particularly since the advent of our feminist assistant pastor--Jay has integrated himself more notably into our staff balance. He provides the presence of a stable gay male well into middle age. He is warm and approachable as a spiritual counsellor, and I see this as one of his major assets.

He earlier had his problems relating to younger lesbians, feminists, but of late he has made efforts to relate to them and is serving as the gay male parent resource to our new lesbian mothers rap group; he also is the staff resource person to our northern New Jersey feasibility study--which is headed by a younger lesbian.

He is, in addition, a popular preacher in our congregation. His sermons are enthusiastic if not learned, and his delivery is strong and effective if not rhetorically subtle. There is a place for this sort of preaching with us.

His area of greatest need for growth lies in Biblical studies and theology. Because of his financial situation and health problems this past year he has been unable to avail himself of the seminary programs open to us here in New York. While I am ordinarily strict on the question of adequate theological and professional preparation--and am urging full seminary training on my staff--in Jay's case,

January 16, 1977

Ministerial Credentials and Affairs Committee (exec).
The Rev. Arthur Green, chairperson; Rev. Laurence Bernier, Rev. Keith Davis.

Rev. Richard

The Rev. Jay Weely

I must earnestly entreat you to extend for an additional six months the license of the Rev. Jay Weely, a minister of the New York church. As you know, following his move to New York from Philadelphia and its woes, Jay was encouraged by me to rest, reflect and seek to learn from his first dose of the pastorate. This he did.

Unfortunately, fresh personal problems were then added to his store. Because of civil support obligations, he had to seek employment in his secular field, preaching. In New York, this is a frustratingly difficult task. He did, however, succeed. He then had to undergo a hernia operation which necessitated a period of rest and recuperation. He had no sooner recuperated, than he came down with hepatitis. This, of course, necessitated further rest and recuperation which put him further behind financially, in turn necessitating further outside work. We pray that he has now put these difficulties behind him.

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because of other factors, I am willing to live with promises for the future. As in the case of Howard Wells, we have seen people living up to their educational promises.

Jay, I hope, will one day be ready again for the pastorate. I do not now deem him so. But I would be sorry, and it would not be helpful to our congregation if his license were terminated. (Our assistant pastor is due to go to Australia at the end of March.) I need at least one other staff minister in New York because of the demands on my time by other Fellowship responsibilities. I know I can trust and work with Jay.

Finally, we are just now beginning our prison ministry in New York. Jay has volunteered to carry responsibility for this. This week Jay and I met with the warden of Rikers Island, the New York City Adolescent Reception and Detention Center. The warden is ready to have us begin services at Rikers Island within a few weeks. Jay would be in charge of this and supervising one or more of our exhorters. For him to lose his license now would be to create a problem I do not need. Please extend him six months' further trust. We will be ready then to move through the regular licensure procedure.

Thank you for your consideration.

Sincerely (I mean what I say),

Ray Burkard

cc: The Rev. Jay Neely

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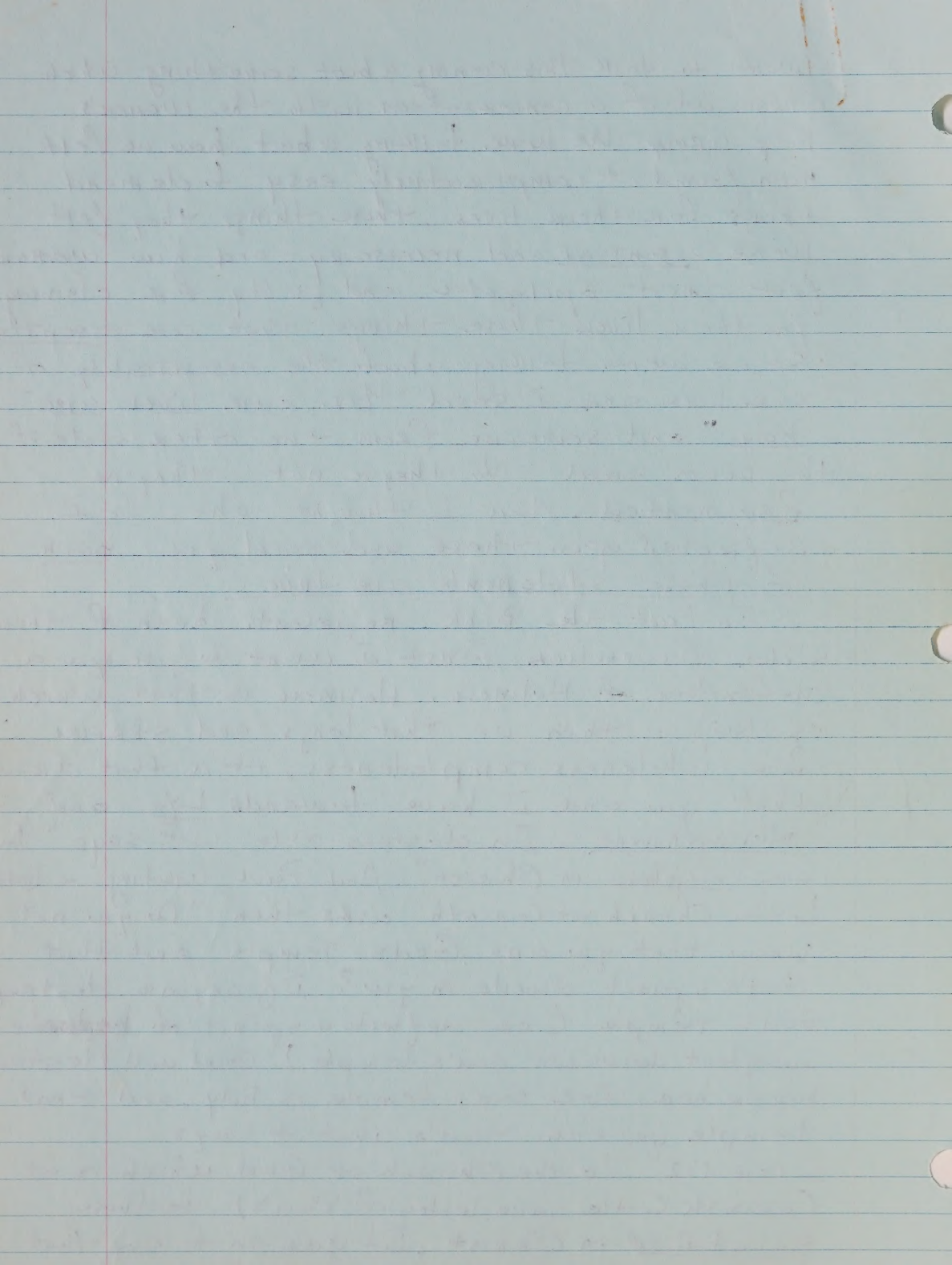
Sincerely (I mean what I say),

Ted R. King

I want to talk this evening about something which arose out of a conversation with the Women's Rayp Group. We were talking about how we felt men found it comparatively easy to demand things for their lives, those things they felt were essential and necessary; and how women felt almost apologetic and guilty for claiming for their lives those things that are essential. So we were talking about the essentiality of our lives and I said "Yes, our lives are holy" and someone from the other side of the room said "No they're not they're fragmented". And I thought oh - so I reflected upon these and said yes both of these statements are true.

In fact, the Bible represents both of these sides of ourselves. First I want to give you a definition of Holiness. Holiness is that which is deep within us that longs and strives for wholeness, completeness; it is that drive that you and I have towards Life and Nourishment. In 1 Cor 2:10 it says "You are complete in Christ." And Paul writing a letter to the Church at Corinth asks them "Do you not know that you are God's Temple and that God's Spirit dwells in you? If anyone destroys God's Temple (or neglects a spirit of ~~holiness~~ neglect towards God's temple) God will destroy him or her. For God's temple is holy, and that temple you are. That's what it says!"

1 Cor 1:2 To the Church of God which is at Corinth (the same letter of Paul's) to those Sanctified in Christ. It goes on to say that in every way you were enriched in Christ with all



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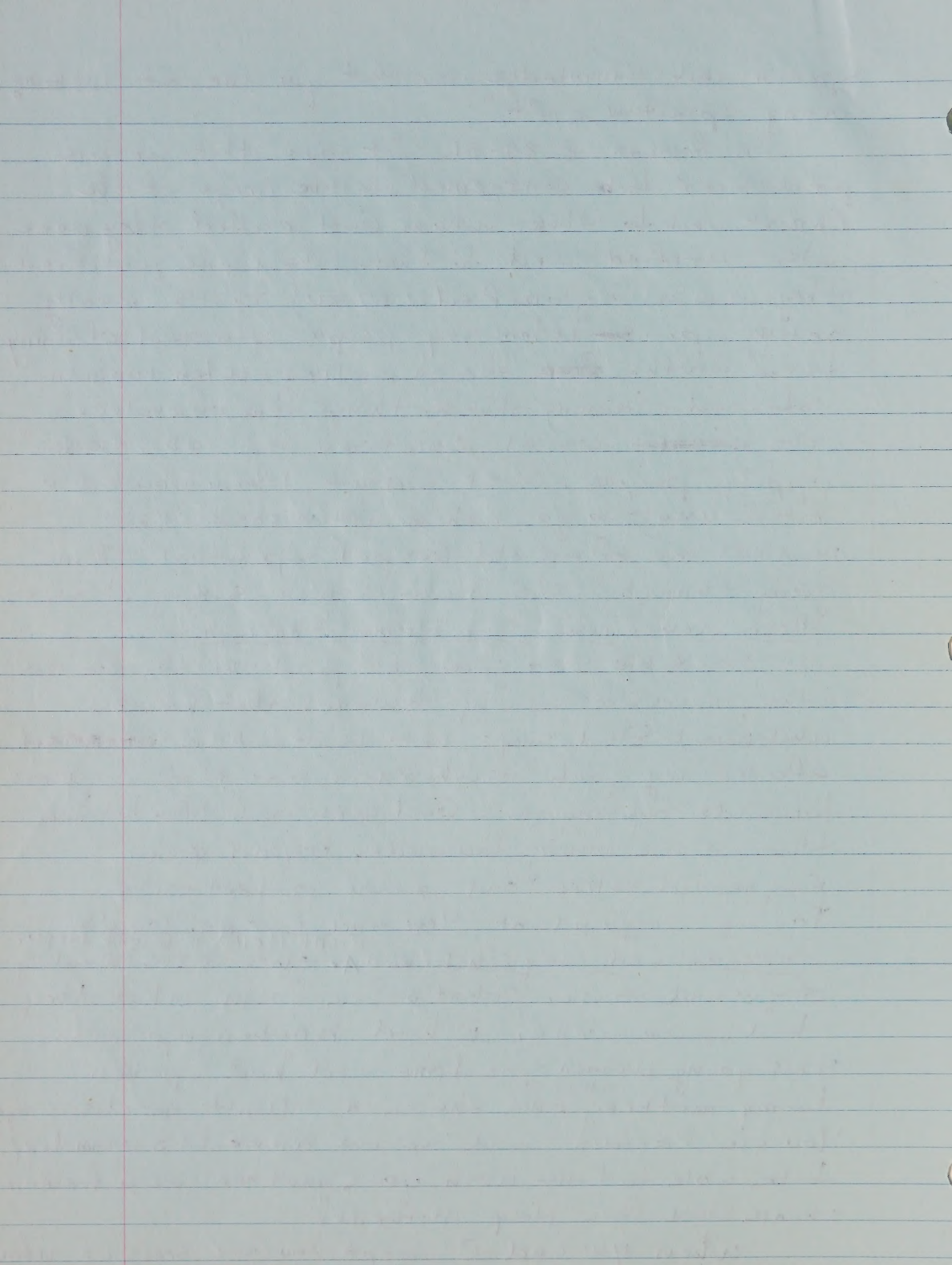
Speech and Knowledge - so that you are not Lacking many spiritual gift."

In Romans 8:29-31. It says that we are predestined to be conformed to the image of the Christ, and to those whom God called they were also justified and to those who were justified they were also glorified. Wow! That's really getting up. ~~So~~ when gay people started claiming these truths ~~for~~ for ourselves, when woman started claiming these things for ourselves the ~~really~~ usual reaction is "oh, those uppity people. Well I don't know about you but I want to go higher and higher. That reminds me of an old Gospel spiritual "I'm going through". The Black woman singing it says Move over, cause I'm going through"

The Bible also gives us a picture that we are in the process of moving towards that holiness (wholeness). Paul says not that I have ~~attained~~ attained my goal of wholeness but that I press towards the mark. God sees us in the holiness that we are moving towards, beyond our fragmented selves and in our potentiality.

You are important. You and I are God's
Precious and Holy Children. ^{Right Here + Right Now.} ~~And this is the Reality~~ of you and of me. That's far from what they told us we were! I had broken up with this young woman one time and had spoken to my mother ^{about it} and she said "Don't be discouraged! You are Precious" and so we are. It's wonderful to be able to talk with your mother as a friend. Thank God for Holy Mothers!

When you and I accept how God sees us, when we accept God's definition, the first person you



Come to love and care for and accept holiness for is yourself. We have no business fumbling with others, when it's our own selves our own self-definition and self-image that needs working with.

Well - this brings me to a very important aspect of our ministry in m.c.c. - Nourishment. How shall we be nourished? Jesus asked Peter, "Do you love me and Peter said, oh Lord you know I love you... and Christ asked him again do you love me... and Peter says 'Lord you know I love you'. then Christ asks him for the third time and by this time Peter is beginning to wonder what's up - and says 'Lord you know everything, you know that I love you'. Jesus said to him "Feed my sheep".

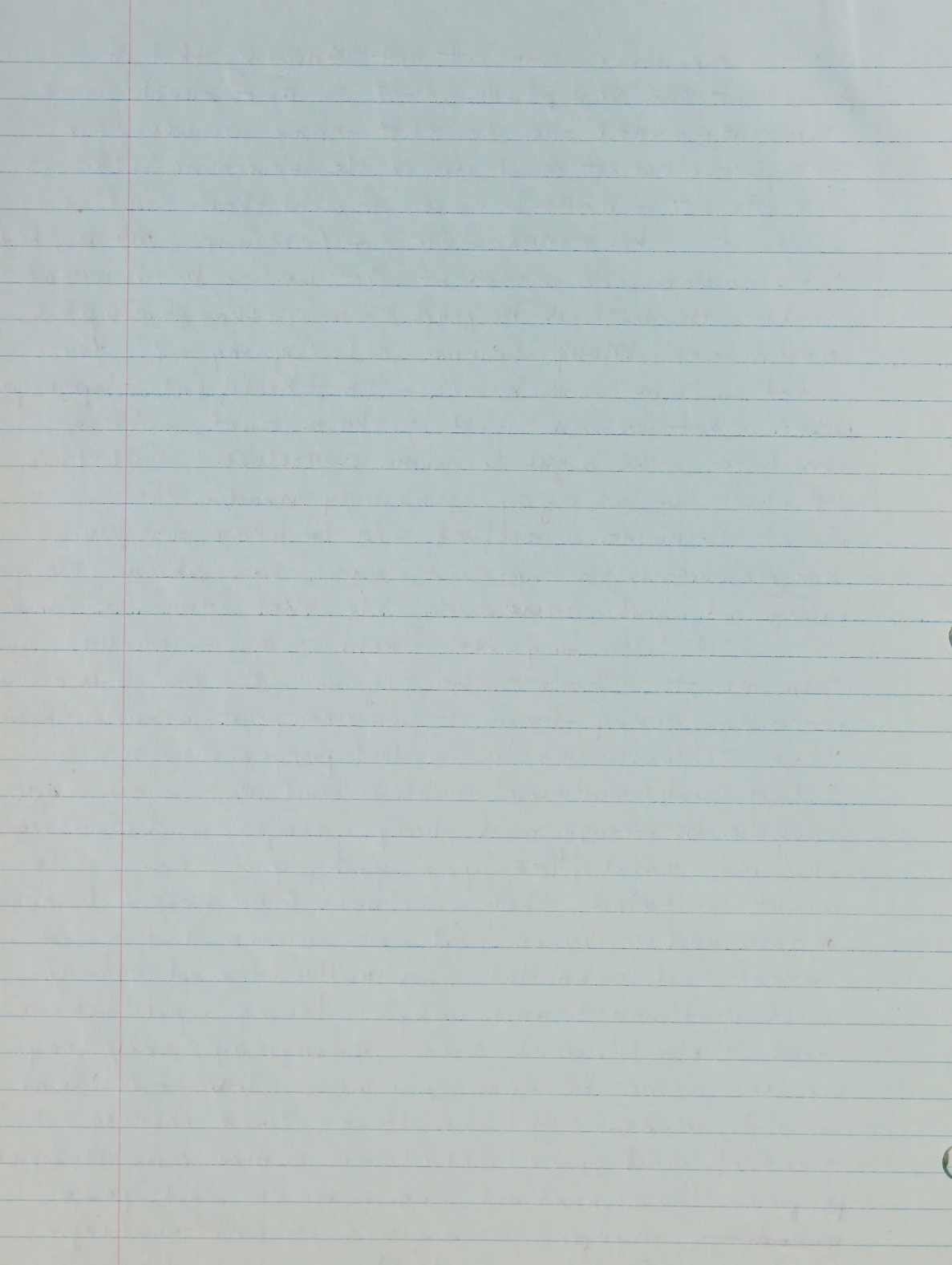
We read in I cor. 1:14 that in every way you were enriched or became enriched. The organized Church couldn't feed us, couldn't nourish us. And here we are we exist to provide for the gay community the nourishment for our lives. We as gay women and men had been neglected, had become spiritually famished.

It concerns me that m.c.c. be careful not to fall into the trap of Ecclesiastical hierarchy which cuts off the very flow of life, the very nourishment that we need. James Sandmine wrote concerning this in In Unity Magazine "on Building monuments to irrelevance". It also concerns me that such a high premium is placed on Seminary training for women. When most Seminaries provide nourishment for only $\frac{1}{2}$ of the human species. A one-sided scholarly knowledge of the scripture doesn't necessarily make for a ministry. Jesus said "Feed my sheep". For example who knows that

most seminarians come at not knowing that in parts of the scripture, God is referred to as Two-Breasted one or that many words for the wisdom of God are in the feminine. This is not meant to make a case of whether God is a He or a She, masculine or feminine, but rather let's widen our vision of what we've been taught God is more and beyond our anthropomorphic definitions. Many women including myself don't want to jam our heads with theological claptrap when what women need is the right to their own life, the right to name ourselves - and this is what we as a gay community need - the right to name ourselves and to hear our own experience with our own ears; to explore, develop, expand and grow even into the Fullness of God.

I'd like to quote from a Book written by Tam Billet "Christ the Tiger". I like it because it covers every form of service and rituals from High Ecclesiasties to Baptist prayer meetings.

"And God saw our masses and rosaries and prayer meetings and study groups and devotions, and God said 'Yes, yes, yes, you are quite right to think that goodness (holiness) demands rigor and vigilance and observance, but your moons and sabbaths and bullocks and altars and vestments and Gospel teams and taboos and Bible studies are tawdry, and they nauseate me because you have elevated them and I alone am the Host. Your incense is fetid, and your annotated bibles are rubbish paper. Your meetings are a bore and your ~~meetings~~ myopic exegesis is suffocating. Return, Return and think again what I

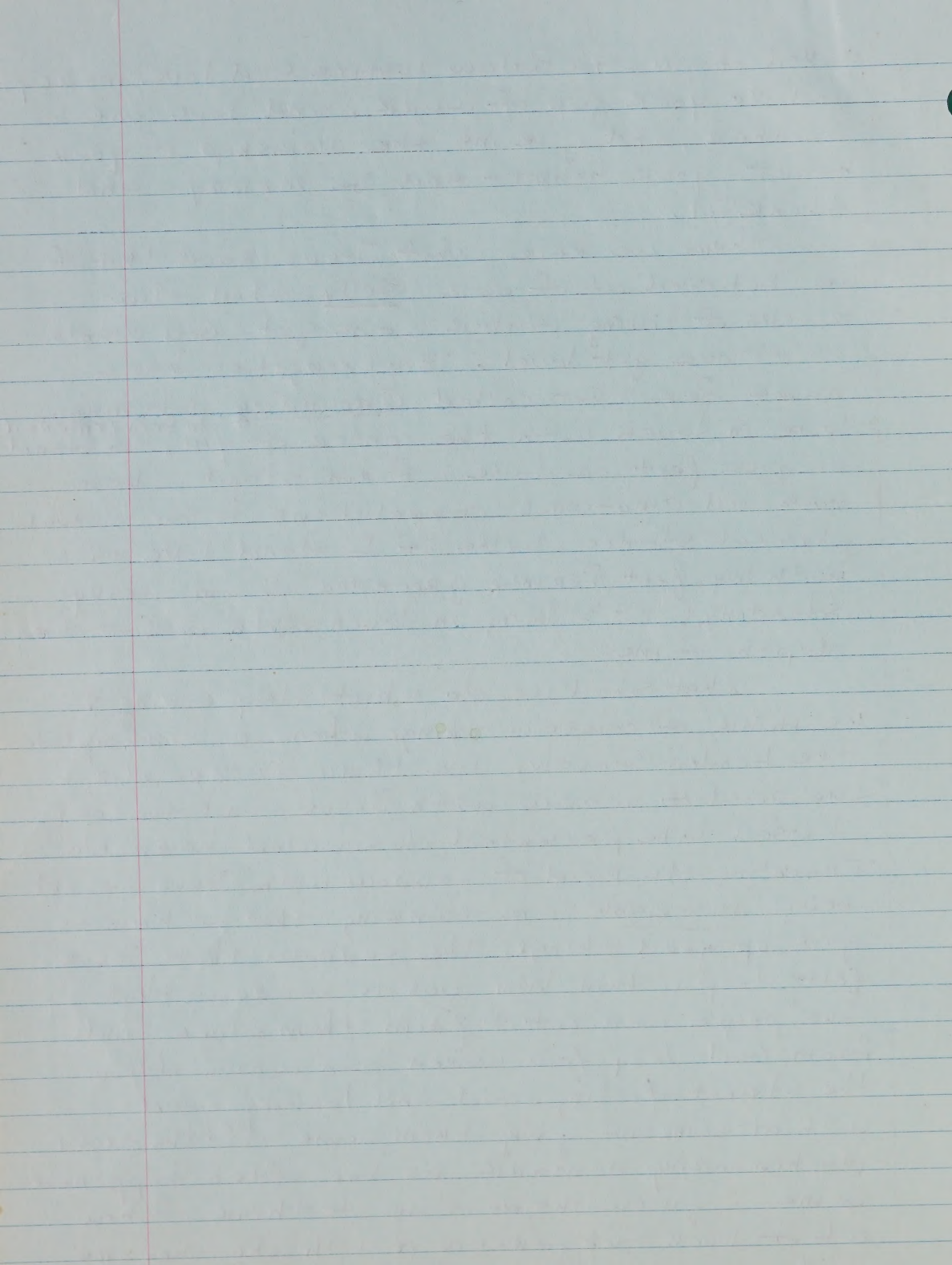


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asked of you - to follow justice and love mercy, and do your job of work, and love one another, and give me the worship of your heart - your heart - and be merry and thankful.

There we have what Jesus said that if we believed out of our Belly shall flow rivers of living water - our gut - God wants us at our gut level. Bioenergetics has a name for that called Grounding. It means to be in touch with the center of you, ^{to feel centered} to stand on your feet or take a firm stand. These are all emotional correlations to the actual physical stance. Like if I stand like this with my feet firmly grounded, I am really standing! It's being in touch with God at the depth of me.

What shall we do about Holy Lament? We think of certain things when we contemplate the Lenten Season. We think of Traveling the Road of Sorrow with Jesus, and the way it used to be presented it sounded horrible! Traveling the Road of Sorrow with Jesus is not being miserable; or thinking that we have to give up good things. The sorrow that Jesus felt deep within him was a sorrow that the people were cut off from themselves and from God. Very few women can walk down the street feeling good and looking good without someone giving them some off-the-wall, dehumanizing remark as has often happened to me. I grieve inside of me to think of how cut off from this person is with who they are and can be in Christ, how cut off they are



from their best ~~self~~ self, their real self. Look around you and you can feel in your gut the alienation of this world. Look around as Jesus did over the city of Jerusalem and wept "How often I would have gathered you as a hen gathers her brood," but you would not.

If you want to give up anything in this Lenten season. Start working on getting rid of anything that does not belong to you: self-deprecation, self-doubt, fear. Do not allow yourself to be intimidated by anyone. Moses felt intimidated. He said he couldn't speak, couldn't talk for God. He hid before the Lord. But God said "Who made your mouth? I will be with your mouth. So put aside all this weakness act and stand firm and claim your confidence.

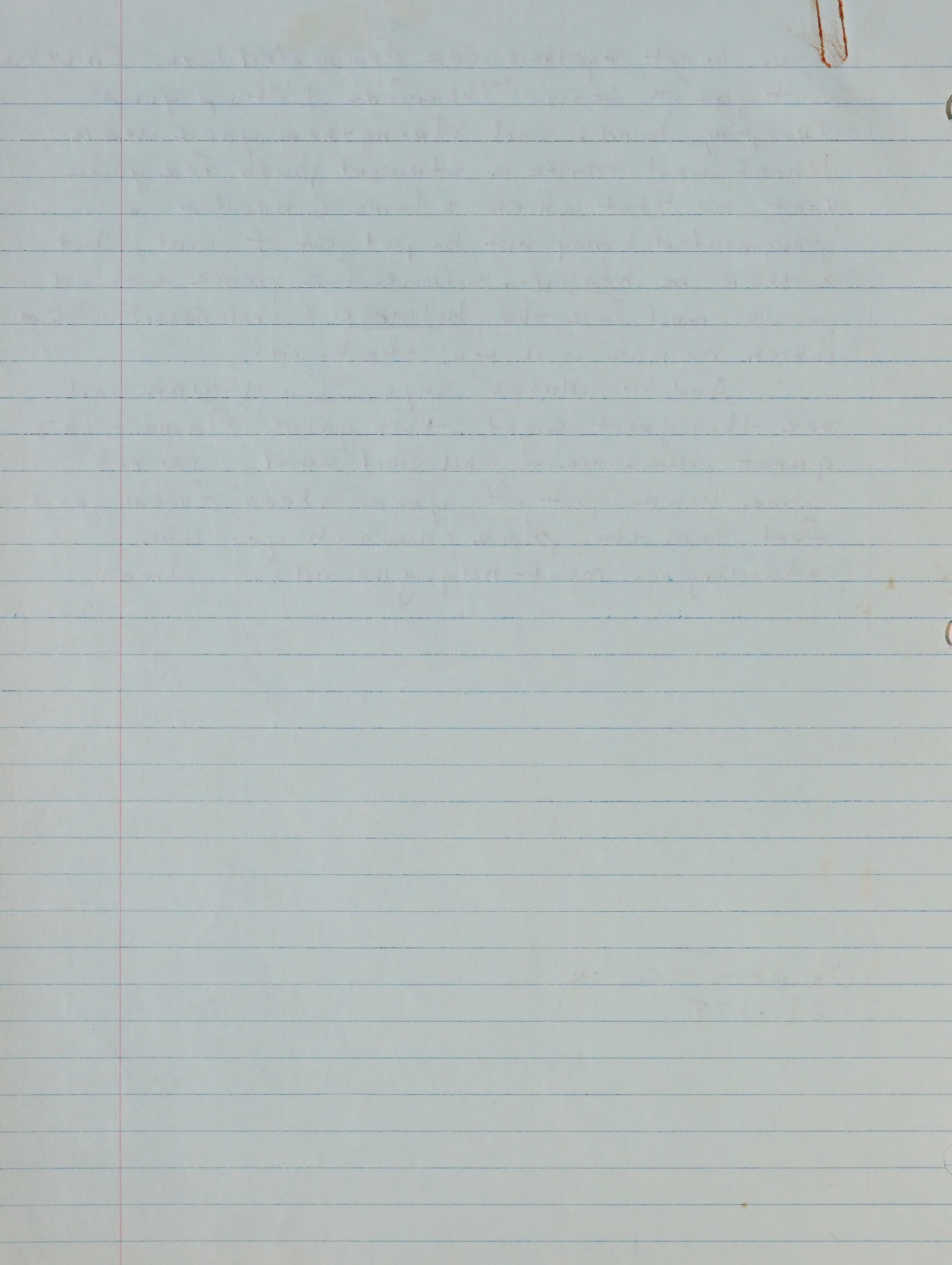
In Hebrews chapter 12 which follows the great faith chapter, therefore since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely - get rid of the I can't or I shouldn't, or what will happen if I do attitude - and let us run with perseverance the race that is set before us (Holiness), looking to Jesus (the presence of God with us), the pioneer and perfecter of our faith. "Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin (your fragmented life) you have not yet resisted to the point of shedding your blood." You see sometimes we are not to

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anxious to get together our fragmented lives. In verse 12 it goes on to say "Therefore lift up your drooping hands and strengthen your weak knees, and make a straight path for your feet, so that which is lame (broken or fragmented) may not be put out of joint, but rather be healed, strive for peace with all people, and for the holiness (wholeness) without which no one will see the Lord."

And so Moses says "I will turn and see this great sight - this great flame - this great presence -" and God said "Do not come near, put off your shoes from your feet, for the place on which you are standing is most holy ground." Amen.

Charlene Taylor
2/16/75



COLLEGE DATA

(FORMERLY PROVIDENCE-BARRINGTON BIBLE COLLEGE)

Barrington, Rhode Island

OFFICIAL ACADEMIC RECORD OF

Name **Taylor, Charlene Elizabeth**

Address 14 Ohio Avenue, South Norwalk, Conn.

Date of Birth December 2, 1943

9/11/62-9/15/65

Entered

5/26/68

Graduated

B.A.

Degree

Psychology

Major

4/2/64

[illegible]

STUDENT COPY

DATE ISSUED:

REGISTRAR
STRAB

SUMMARY

Year	Sem. Hrs.	Quality Point Averages			Honors	Rank in Class
62-63	30 ¹ / ₂	3.35	2.71	3.03		18/125
63-64	16 ¹ / ₂	1.94	-			
65-66	30	3.33	3.00	3.15		19/153
66-67	36	3.50	3.50	3.50	High Honors	15/109
67-68 Totals	20 ¹ / ₂ 133	3.20	GPA 3.08	-	rank	32/126

GRE-APT-2/2/67

V: 370; 0.300

This transcript is official only if signed and sealed.
Honorable dismissal is granted unless otherwise
indicated below:

СЕРИЯ 1000

May 21, 1975

The Rev. Wallace E. Lanchester
Metropolitan Community Church
P.O. Box 12020
Seattle, Washington 98112

Dear Wally,

I have been asked by my assistant pastor, Ann Montague, to write you recommending her for a similar position in your church. While I have some personal reservations about her pursuing this particular course, I feel obliged to do as she requests.

My reservations have to do with the advisability of any minister's returning to a church in which they have previously served. My experience is that there is a danger of the minister's being seen in the previous role rather than as a person who has been growing and developing as Ann certainly has been. "You Can't Go Home Again" is more than an apt book title, I think.

I also have hoped very much that we might be able to direct Ann into a seminary, because it seems to me she has remarkable mental gifts which could only benefit from the discipline of advanced theological and ecclesiological study, and I hope she does not wait to do this until middle age. Her mind is of such a quality that it should be directed, disciplined and cultivated and not let run to seed.

However, despite these reservations, I can assure you that she has been a valued minister of this church. During an extended absence of mine, she served as the de facto acting pastor. She is warm, outgoing, intelligent, quick to adapt to new challenges, energetic, devout and cooperative. She has served as a trustworthy and loyal assistant to me--never creating disharmony or difficulty--always making sure that her actions were in concord with the total ministerial staff. She possesses unusual leadership gifts, and has lived on very little, being cheerful and content with the minimum of worldly goods. She also has established what appears to be a viable relationship with another young woman, Gail Zadakis, who brings additional cooperative gifts to Ann's ministry (Gail edits our church newsletter).

Therefore I can recommend her to you as someone of great talent and energy. Perhaps you see your own directions and purposes for her. It may be that she needs some time to absorb and analyze her experiences of the last year, and perhaps you could provide a setting for her to do this as well as make a leadership contribution to your congregation. In any event, I do want to recommend her not only as a colleague but as friend.

Sincerely,

Ray Richard

May 21, 1975

The Rev. Wallace E. Lancaster
Metropolitan Community Church
P.O. Box 12020
Seattle, Washington 98112

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Therefore I can recommend her to you as someone of great talent and energy. Perhaps you see your own directions and purposes for her. It may be that she needs some time to absorb and analyze her experiences of the last year, and perhaps you could provide a setting for her to do this as well as make a leadership contribution to your congregation. In any event, I do want to recommend her not only as a colleague but as friend.

Sincerely,

Ray Edwards

December 17, 1974

The Rev. Tom Taylor, Editor
In Unity
240 North Lassen Street
Willows, California 95988

Dear Tom,

Here is the thing on Ann, and I hope it meets your needs. I am looking forward to the next In Unity, but I am wondering if we have paid for the last one? Did we get bills? Don't remember.

Having written this I now have to do a piece for Howard Wells who wants to get Gay Xn. in the works before Christmas.

Give my love to Elder Smith and ask her when she is going to answer my last letter. And give my regards to your butch friend...

Best wishes,

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Give my love to Elder Smith and ask her when she is going to answer my last letter. And give my regards to your Dutch friend...

Best wishes,

Gay X's

The Rev. Ann Montague, a native of the State of Washington and for the past year a student at Samaritan Bible School in Los Angeles, has been called as assistant pastor of MCC New York. At its quarterly meeting November 3, 1974, the congregation voted to extend Ms. Montague an invitation, furthering aggoal set last spring by the Northeast District of having women as pastors, assistant pastors or associate pastors in each chartered church by May 1976.

A native of Pullman, Washington, Rev. Montague received her A.B. degree from Eastern Washington State College in 1971 and undertook graduate study in sociology at the University of Washington, Seattle. During the summer of 1969 she participated in the Northwest Interinstitutional Study Abroad Program in London. Active in the Socialist Workers Party, she was candidate for Secretary of State of Washington and garnered more votes than any other minority-party candidate.

Converted to Christianity in 1972, she was a charter member of Metropolitan Community Church of Seattle, Washington. She became a deacon and was licensed an exhorter of the Seattle church in 1973. In September of that year she moved to Los Angeles in order to attend Samaritan Bible School where, most recently, she was student body president. She was licensed a minister of UFMCC at General Conference in San Francisco this year.

She has been asked by the board of elders to serve as part of a missionary team to Australia and New Zealand from the end of March 1975 until the time of General Conference in Dallas.

Asked for her first impressions of New York, she said, "Relatively speaking, the members of the congregation seem to have a better comprehension of what feminism is and its importance to our church. I do know it has come about through the hard struggle of our sisters in the church here, and I also know the work is not yet finished. But it encourages my soul to see the fruits of their labor... While there is much Christian love and warmth inside MCC, New York is a cruel city outside. The challenge of New York is overwhelming. There are so many people who desperately need the Gospel of Jesus Christ. I hope and pray we will be able to give fuller life to many."

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The Rev. Ann Montague, a native of the State of Washington and for the past year a student at Samarian Bible School in Los Angeles, has been called as assistant pastor of MCC New York. At its quarterly meeting November 3, 1976, the congregation voted to extend Ms. Montague an invitation, furthering agreement last spring by the Northeast District of having women as pastors, assistant pastors or associate pastors in each chartered church by May 1976.

A native of Pullman, Washington, Rev. Montague received her A.B. degree from Eastern Washington State College in 1971 and undertook graduate study in sociology at the University of Washington, Seattle. During the summer of 1969 she participated in the Northwest Institutional Study Abroad Program in London. Active in the Socialist Workers Party, she was candidate for Secretary of State of Washington and garnered more votes than any other minority-party candidate.

Converted to Christianity in 1972, she was a charter member of Metropolitan Community Church of Seattle, Washington. She became a deacon and was licensed an exhorter of the Seattle church in 1973. In September of that year she moved to Los Angeles in order to attend Samarian Bible School where, most recently, she was student body president. She was licensed a minister of UPMCC at General Conference in San Francisco this year.

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A do know it came about through hard struggle by sisters in the Church here, and I also know the work is not finished, but it encourages my soul to use the fruits of their labor.

The Northeast District has set a goal for themselves of eventually having at least one woman minister on the staff of all their churches.

This is a step forward and I would urge all other districts to do the same and as I have seen female enrollment rise at Samaritan I am sure we will be able to fill all those pulpits.

While there is much Christian love and warmth inside MCC, New York is a cruel city outside. The challenge of New York is overwhelming. There are so many people who desperately need the Gospel of Jesus Christ. New York is an evil city which has destroyed thousands of people. I hope and pray that we will be able to give life to many.

After moving 3,000 miles across the country I am more convinced than ever of the strength and unity of the UFMCC.

When I was asked to move to New York to become the Assistant Pastor, from Los Angeles where I had been attending Samaritan Bible School, I was naturally a little hesitant.

All my hesitations were demolished when I arrived here and found myself surrounded by the love of another MCC family.

The warmth and love I have found here illustrates once again that God is moving in our Fellowship.

As I look back at my first impressions of MCC - New York, a couple of things stand out. The members of the congregation, relatively speaking, seem to have a better comprehension of what feminism is and its importance to our church.

The men's consciousness here, appears at this time, to be higher than any other church body I have seen. I don't know exactly why this is, but I praise God for it.

WISDOM

Rev. Ann Montague

October 27, 1974

1025 Franklin Ave. #82
Hollywood, Calif. 90028

Age: 26
Hollywood, Calif., Washington
Dear Roy,

Message:

If you need any more information or want to know anything else please feel free to call me collect at this number: (213) 851-0800 ex. 66 or after 11:00 p.m. at 851-7792. Enclosed is the resume you requested. I will be anxiously awaiting to hear from you.

Employment:

Yours For Christ,

Research Assistant - Dept. of Sociology, University of New Orleans: Sept. 1971 - Aug. 1972
Statistical Clerk - Survey Research Center, UCLA: May 1971 to April 1972
Statistical Clerk - Haug, Barker Research Assoc., L.A.: May 1972 to Sept. 1972
Switchboard Operator (SBO) - The Magic Hotel, Hollywood: Oct. 1974 - Present

Ann

Church work:

1965: President - Filaret Fellowship (youth group) United Methodist Congregational Church
1972: Charter member - Metropolitan Community Church of Seattle
Lay delegate
Head of Women's Group and Publicity Committee
1973: Ordained to the Diaconate
Ministered as an Elder
1974: Licensed as a minister of IMWC

I was accepted by Rev. Carlton, Board of Evangelism and World Missions, to be part of a missionary team to Australia and New Zealand. This was confirmed by the Board of Elders and a departure date was set at March, 1975.

RESUME

Rev. Ann Montague

7025 Franklin Ave. #66
Hollywood, Calif. 90028

Age: 26

Birthplace: Colfax, Washington

Education:

Pullman High School, Pullman Washington: Grad. June 1966

Eastern Washington State College, Cheney, Wash.: Grad. Aug. 1971 B.A. Lib. Arts

Central Washington State College, Ellensburg, Wash.: Sept. 1970 - August 1971

Northwest Interinstitutional Study Abroad Program- London: May 1969 - Aug. 1969

University of Washington, Seattle, Wash.: Sept. 1971 - June 1972 Post-Graduate

Samaritan Bible College, Los Angeles, Calif.: 5 quarters - Sept. 1973 - present

Employment:

Research Assistant - Dept. of Sociology, University of Washington: Sept. 1971 to
Aug. 1972

Statistical Clerk - Survey Research Center, UCLA: Sept. 1973 to April 1974

Statistical Clerk - Haug, Market Research Assoc. L.A.: May 1974 to Sept. 1974

Switchboard Operator (PBX) - The Magic Hotel, Hollywood: Oct. 1974 - current

Church Work:

1965: President - Pilgrim Fellowship (youth group) Pullman Community
Congregational Church

1972: Charter member - Metropolitan Community Church of Seattle
Lay delegate
Head of Women's Group and Publicity Committee

1973: Ordained to the Diaconate
Licensed as an Exhorter

1974: Licensed as a minister of UFMCC

I was requested by Rev. Carlton, Board of Evangelism and World Missions,
to be part of a missionary team to Australia and New Zealand.
This was confirmed by the Board of Elders and a departure date
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Shaker.

GEYER HUMAN INFORMATION SERVICES, INC.

77 Seventh Avenue, New York, N.Y. 10011

(212) 691-7299

MARCIA L. GEYER PRESIDENT

PATRICIA U. LICHTY VICE PRESIDENT

May 7, 1979

Dear Marge,

Hi. Hope you had a wonderful time in Pomona and plan to stay in Providence!!

I'm already dreading my next phone bill, so thought I'd write instead of call - till you've touched base with Ed Houghen.

I went up to New Haven yesterday (officially, I was there for the weekend). What a nice group! Gloria had not been there the previous week, so Ken and she made their announcement this week - Ken saying that he planned to be an active layperson and obviously meaning it. He and I got on like a house afire - we were both waiting in the wrong place for Bible study and so got to talk for an hour and a half before service. Afterward when I went to have coffee with Mary Klepser, he showed up for part of that visit. So I'm pretty checked out on N.H. programs, style of worship, composition of the congregation, finances, organization (non) structure, the N.H. gay community and Yale Divinity School! I feel it's a congregation I could work with well.

There are a couple of married people, another newcomer just getting divorced - so the ambiguities of my wandering sexual orientation would not be a big liability. Looks like there's real need for a woman who is around some to make contact with the women's community (via the local lesbian separatist group and the bar which has a woman's floor). Having seen Pat Lichty do that job with LFL, I'm ready to attempt it. And an ~~former~~ MCC woman from Florida who has just moved to D.H. was there for the first time yesterday & making enthusiastic noises about pitching in.

Since I'm job hunting anyway, today I decided to see what employment is like in the New Haven area. I talked to an agency in Hartford and got fairly encouraging feedback, so sent off my resume. I'll know more in a week or two. I don't mind the commute, but obviously I could do more outreach from a local base. And I think it would facilitate being an Exhorter under you - not the most logical of propositions in some way if I'm living in NYC.

Ken had spoken with Ed Horgen last week and knew of no one interested in being Worship Coordinator - except Bill Smith maybe! I mentioned Bill's name and he thought Bill's style not ideal for New Haven, which has congregants ranging from a Unitarian to a Catholic background. Ken commented

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that he thought Ed would be delighted with anyone who was sincerely interested in working in New Haven. Well, I never would have guessed the fires that this possibility is lighting in me! And I must say New Haven is the one small city I've ever felt drawn toward living in. I felt really at home yesterday - rusty on geography but it came back easily.

Did I tell you I once worked with the woman who is ~~now~~ ^{now} Dean of Admissions at Yale Divinity School - Joan Forsberg? A fantastic woman! - Ken tells me she is also one of the vocal supporters of gay students, and that they do admit openly gay students - but most of the gays there are very closeted, scared, and I gather have somewhat avoided Ken because of his openness. Looks to me like New Haven in general is similar to a lot of cities where MCC is: a closeted community in which the support and community an MCC offers is essential to the sanity of its members.

The impression I got after Ken + Gloria's announcement + listening to Mary + Ken discussing it, is that there is some lay leadership ready to help with keeping the congregation going if it is without a pastoral figure. But I recall Ken

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saying that attendance normally runs around 7-8 during the summer, so I'd be afraid for them losing cohesion - seven or eight is an awfully small group under ideal circumstances of morale and leadership; though I think Ken's continued participation will be a stabilizing factor.

I've been really praying for the Spirit to lead me into what I should be doing with my life. I feel way out on a limb practically + psychologically at this point - drawn toward this future, stunned that I might actually want to be somewhere besides New York and hoping that if it happens I won't regret it, full of more energy than I've had in a very long time and spiritually bubbling - but of course anxious about whether the opportunities will really be there in reality.

One thing I'm fairly sure of is that the payment of our last old debt last week frees me to put down the Treasurer position in NYC after training a successor. I know that Karen really wants me as Treasurer and that I've done a lot of financial planning and management which was really new, and I don't mind doing it as long as I'm here. But I feel sure the New York church will do fine in any case as its cash flow is under control now and

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its Directors ^{are} used to looking at the month's budget - or getting a run-down of where things stand - before making significant expenditures. This Sunday we'll all have a sip of champagne (or ginger ale) to celebrate being out of debt at last. Well - I do worry about whether there'll be a good replacement at the financial helm, actually, with summer coming... I'm used to worrying and being thrilled when God provides, and I'm convinced that the concern is a big part of why God has provided the generosity of several hearts.

And if there are any signs of employment for me in New Haven I am really going to take it as a sign. It has been a discouraging month job hunting in NYC - possibilities pop up and vanish in ways that have me grinding my teeth... and worrying seriously whether I'll find a source of income before I dip into my credit line. I'm almost ready to do office temp work, which isn't enough to live on but would help.

Well - see you in Syracuse. Seems to me I should be around Sat. morning for the

Board of Home Missions meeting. Also I'm alternate delegate and Anita is planning to leave during the business session, so looks like I'll be the voting delegate for part of it. I'd love to know what's coming up for a vote. I understand Gloria won't run again for District Treasurer - she mentioned someone (male - don't recall the name) who plans to run. I'd been thinking about running for Treasurer - would like to do something as District rep or for the District, preferably the latter. What I'd really like to do is some kind of publicity or newsletter kind of responsibility that would promote a District identity and cohesiveness for laypeople, especially those who can't afford to get around much. Anyhow, next time we talk, I'll ask you for a run-down on what positions are up for grabs in Syracuse.

Hope all goes well for you!! My love to Missy.

Love,

Marcia

P.S. Marge, if you have anything to say about it, do encourage Ken to remain an MCC Exhorter. He's hurting alot because of lack of support for his ordination as an American Baptist and plans to go a few more rounds with them - I'd hate to see him go through the pains of picking up Exhortership after resigning it if he does come back around to wanting an MCC vocation - better to simply be inactive for awhile - he won't be at Conf. because of graduating that Sunday.